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# ILLUSTRATIONS

of

# Monumental Brasses.

*PUBLISHED BY THE CAMBRIDGE CAMDEN SOCIETY.*

Inscisa notis marmora publicis  
Per quæ spiritus et vita redit bonis  
Post mortem ducibus.—HON.

J. T. WALTERS, CAMBRIDGE; F. & J. RIVINGTON, LONDON.

MDCCLXVI.





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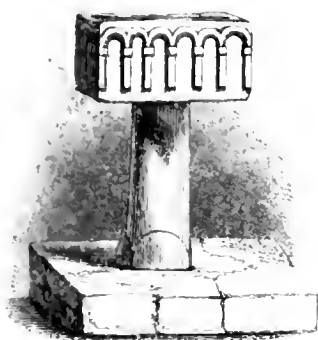
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## INTRODUCTORY REMARKS.

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Hic manus ob patriam pugnando volnera passi,  
Quique sacerdotes casti, dum vita manebat,  
Quique pii vates et Phœbo digna locuti,  
Inventas aut qui vitam excoluere per artes,  
Quique sui memores alios fecere merendo.



HERE are few greater drawbacks to the pleasure and the profit to be derived from the study of history, than the difficulty of investing the personages of whom we read, and the scenes into which we are thrown, with their peculiar and distinguishing characteristics. Our ideas of the past must be interesting in proportion as they are vivid. We may peruse the most masterly delineations of character, the most acute expositions of causes and effects; we may trace the minute circumstances, which, blending and combining, have brought to pass some great historical event; and after all find that we have been little interested, and, excepting a dry detail of facts, carry nothing away with us. The disposition of the armies, the nature of the ground, the talents of the generals, the justice of the cause, may be coldly but accurately described, while we feel totally careless as to the event of the battle: but let the magic touch of a Shakspeare or a Scott bestow on the actors the breath of life, or let us stand on the spot, and be told by our guide—Here the general's tent was pitched—there the final and decisive charge was made—at our feet are the graves of those who fell; and how real, how present, does the scene become! The character of the tree is the same at all seasons of the year; but it is only the warm breath of spring that can cause it to flush into beauty: the outline of the lake may be as distinct, but the cloud that hung over it must pass away before it can brighten into azure.

One great deficiency in modern works on history, may be traced to a want of that minute and graphic description which distinguished the pages of our ancient chroniclers. What we have gained in philosophy, we have more than lost in the power of realisation. The exquisite pictures which abound in the stories of Froissart, of Monstrelet, above all, of "le loyal serviteur du bon Chevalier sans paour et sans reproche," make us long for the power of feeling as lively impressions as those which their writings give, and of being able to supply, from our own minds, that vividness which the pages of our modern historians so much want.

The knowledge of costume must be allowed to be indispensable to such a power. We smile at the notion that Julius Cæsar has been applauded on the English stage, as he was represented by Booth. Yet the anachronism was hardly more glaring than many which might be pointed out in paintings of scenes in the middle ages, by artists of the highest celebrity. Armour and dresses of every age of chivalry are mingled together in the same scene; and too frequently, confused with these, are costumes which never had a real existence at all. It is no wonder that our realisation of the past should be so weak, when our ideas of it are so inaccurate.

The preceding remarks may serve to answer a question which in this utilitarian age is frequently put, "What is the use of the collection and description of Monumental Brasses?" It is evident, that from no other source can we obtain so clear an insight into the costume of past ages. We are in no danger, if we apply ourselves to this study, of falling into inconsistency and confusion. The Crusader who bled under the walls of Acre, the victors of Cressy and Poitiers, the knight of Agincourt,—all of them will rise before us as they really were; we shall then trace the gradual deterioration of armour through the chieftains who strove in the wars of the Roses, to those who glittered on the Field of the Cloth of Gold. Then another series will commence; we shall see the cumbrous armour of the time of the first James give way to the sturdy buff jerkin and jack-boots of those who fell for our Martyred Sovereign, or to the sad-coloured Genevan cloak and steeple hat of the rebel Puritan.

From the same sources, too, we shall be able to paint many a scene in which ecclesiastics have borne a principal part. S. Thomas-à-Becket, as he defied King Henry at Woodstock, as he fell before our Lady's altar at Canterbury; the Abbot of Inchalfray, as he gave the absolution to the Scottish host at Bannockburn;

Wolsey, as he issued from his palace of Whitehall; Latimer, as he preached at Paul's Cross; Laud, as he went to his martyrdom;—all will start up before us in no fancied or unreal costume. The merchant of bygone centuries, in his long-flowing robe faced with miniver and his gypcière, and the civilian in his appropriate gown.—these too will be added to our pictorial stores. And another and a fairer list yet remains. The Queen of love and beauty at many a forgotten passage-of-arms, whose name is now unknown, or only recorded in the short memorial of a legendar brass; sovereigns who, like Eleanor of Castile, hazarded their lives to preserve their royal husband; like Margaret of Anjou, took up arms to defend his throne from rebels; or like Philippa of Hainault, to guard it from foreign enemies;—these will be ours, to reproduce as they actually existed, and to reinvest with what they, doubtless, would have considered as no mean nor unworthy subject of meditation and care. Surely, if the study of brasses enabled us only to do thus much, it would be a pursuit well worthy of time and of labour.

But, if there be a lesson—as we have just seen that there is—to be learned from etligies, there is assuredly one also to be learned from legends. It is by no means intended to defend, far less to applaud, the darkness and superstition which dictated many of them: but the fervent piety which shines out from that superstition, the deep strain of humility which breathes through these tributes to the departed, the scanty records of their virtues, the acknowledgment of their unworthiness,—all these must be our admiration, and ought to be our pattern. Nor is there, perhaps, any study so likely to raise emotions of thankfulness in the breast, as is this. We hardly feel what gratitude we owe to the declaration, that “the Romish doctrine concerning purgatory,—is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God,” till we are acquainted with the horror and misery which our ancestors felt in the prospect of this place of torment. The earnest and agonised supplications for mercy, the appeals to the charity of passers-by for their prayers, the generosity which included their brethren in the frequent termination, “on whose soule and all Chrísten soules *Jhesu* have mercy,”—all this preaches a powerful though silent sermon on the blessings which we now enjoy. And deeply affecting would these prayers be, were it not that, while we grieve over the terror and agony which extorted them, we can form some faint idea of the rapture, with which they who on their death-beds had requested that such legends as “*Jesu, mercy! lady, helpe!*” or “*Jesu, mercy! Jesu, mercy! mercy, Jesu!*” might be

annexed to their effigies, must in a few brief moments have learned, when they entered "the gate of death, which is the porch of life,"\* the full meaning of the text, "They rest from their labours, and their works do follow them."

On this account the Puritans, in their frantic ravages, were actually destroying memorials against, instead of exterminating vestiges of, Romanism. What we have lost by these means in the beauty of our churches, in the feeling of sanctity which previously attached itself to them, and in the sources of our ecclesiastical and civil history, is incalculable. But too many, who can turn with horror from their proceedings, do in effect too closely imitate them. For whether a church is destroyed by violence or neglect, whether a brass is torn up as superstitious, or allowed to be stolen as worthless, matters little in the effect produced. With respect to the former, though it is not now our business to speak, the words of the poet seem so very applicable, and contain so very true an account of the usual course of things, that their quotation may perhaps be forgiven:

——— tempestas venit,  
 Confringit tegulas, imbricesque; ibi  
 Dominus indiligens reddere alias nevolt.  
 Venit imber, lavit parietes, perplumit  
 Tigna, putrefacit aer operam fabri:  
 Nequior factus jam est usus ædium;  
 Atque laud est fabri culpa. Sed magna pars  
 Moram hanc induxerunt, ut si quid numo sarciri potest.  
 Usque mantant: neque id faciunt, donecum  
 Parietes ruunt: ædificentur aedes totæ denuo.†

Would not the reader think that the Comedian was describing the gradual decay of a church in the nineteenth century?

But, though the ruin of a church cannot be prevented by an individual, the loss or destruction of a brass oftentimes may. It is painful to think how rapidly the work of demolition is proceeding. Of Brasses, engraved in the elaborate volumes of Lysons, some have totally disappeared, others have lost their legend or canopy; and all this in the short space of thirty years: while of those mentioned in county histories a century or a century and a half ago, very frequently not a trace remains. But it is to be hoped that a better spirit is awakening throughout our

\* Vid. Trinity College Commemoration Sermon, 1830, p. 31.

† Plant. Mostell. i. 2. 27—36.

land, and one that more disposes the guardians of our churches to regard the legend so frequently engraved over the departed, “*Propter misericordiam Jesu requiescant in pace!*”

One short hint may suffice on this head. The number of brasses concealed by the pewing of our churches is probably enormous. The propriety, if any accidental repairs should occasion the discovery of an effigy under a boarded floor, of making a note of its nature and position, cannot be too strongly impressed on those in whose power it may be so to do.

An outline of the history of brasses is not needed in this place, because so very able an analysis has been given in the Appendix to the third edition of “*The Glossary of Architecture.*” But to one question not considered there a few remarks may, on account of its interest, be here devoted. It is this—Do brass effigies contain likenesses of those whom they commemorate? The writer of this article, after a careful investigation of the subject, is compelled (while he stands open to conviction) to return an answer in opposition to that usually given. In his opinion, generally speaking, they do so, more or less. And the three following arguments may be urged in support of that opinion.

1. The very strongly marked features which occur in many effigies. An instance may be particularised in the present work, that of Archbishop Harsnett. If such a face were met with in a gallery of portraits, every one would at once pronounce it a likeness.

2. Very frequently effigies are found of two or three generations in the same family: and the family likeness is remarkable. Now this, considering that the artists must have been different, is in itself a great presumption that the likenesses are real: but it is rendered still greater by the fact that, if a stranger become connected by marriage with the family, and his effigy exist, the character of the face will invariably be found entirely different from the preceding ones.\*

3. We may ask—Is it likely that the families of the deceased would have allowed so plain a face to be represented as is frequently seen, were it not their desire to preserve the likeness? And why should artists, evidently capable of the highest efforts, deviate in the proportion of their figures so far from the beau idéal of the human form, except for the same reason?

\* A remarkable example of this occurs in Hatley Cockayne Church, Bedfordshire.

In proportion as this view of the subject is admitted, brasses will assume a still higher interest: and a collection of them will be a kind of portrait gallery of the illustrious of ancient times.

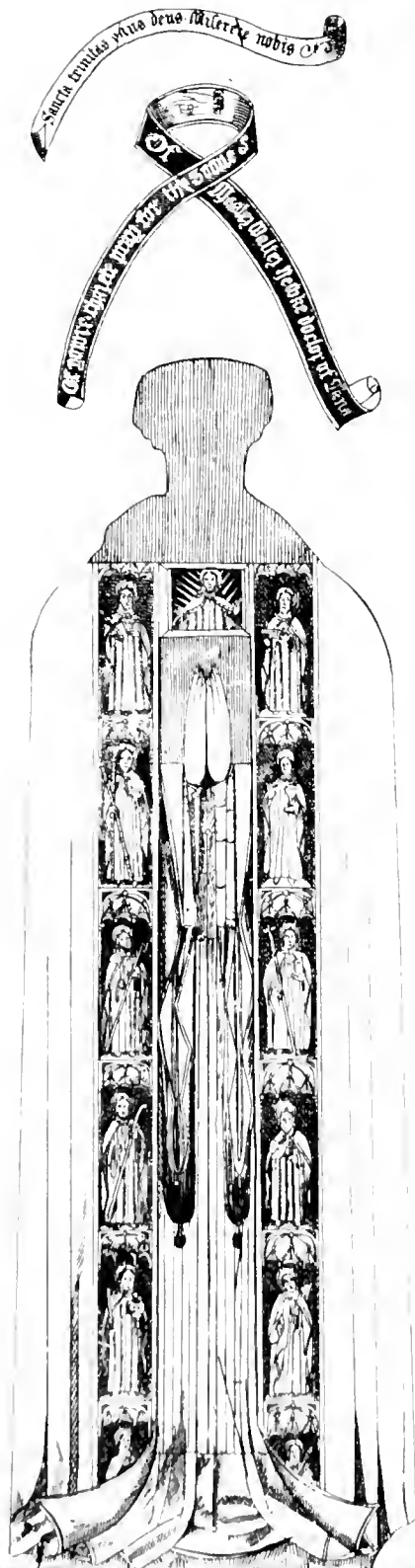
In conclusion, the present is not the place for any lengthened account of the following work. Thus much may at least be said in its favour, that the plates will be faithful. They are lithographed, not from drawings, but from actual impressions.

In selecting future brasses, care will still be taken to choose those which have not hitherto been engraved, as is the case with Dr. Walter Hewke; or those of which the engravings are inaccurate, as with Bishop Goodrich and Archbishop Harsnett. As far as may be, too, those effigies will be preferred which commemorate a known character. But still the collection will be by no means confined to these. Of those to be engraved, there be -- that have left a name behind them, that their -- praises may be reported: and some there be, who are perished as though they had -- never been, and are become as though they had never been born, and their children -- after them.\*

And now, having conducted the reader by a long and we fear a tedious passage to the entrance of our portrait gallery, we must leave him to be guided through it by other hands. It was our duty to prepare him for what he is to expect: and with the hope that his expectations may not be disappointed, that he may find some pleasure and some profit in his researches, we bid him farewell.







Gloria tanta scolis iam artes setera modis  
 Vana minus valeat spes michi sola Theus  
 Excipere saltem bone Theu in fine dicit  
 Qui obiit Anno dno m<sup>o</sup> cc<sup>o</sup> lxxviii



## DR. WALTER HEWKE.

— — —  
Est honor et tumulis.

The brass represented by Plate I. has been selected for the two reasons—that it is found in one of the College Chapels, and that it is remarkable for an unusual manner of execution; and of this manner it may further be asserted, that it produces unusual effect. The former of these reasons may be more satisfactory to the writer than to the general reader; but the writer will be excused for thus promoting his object of illustrating the University, when he appears before the reader in a work undertaken by a Society which consists mainly of members of the University, and with a subject in hand which, in its kind, is not unworthy of notice.

Cambridge has had its share of the works of such as followed “the instructor of every artificer in brass.” But with these monumental works the saying has been verified, “*vere peremius;*” for the name and fame of not a few, entrusted to this kind of monument, have been forgotten, and the persons themselves are to the living “as though they had never been:” albeit the metal is of the baser sort, the passion of men was yet so base as to be attracted by it; and avarice, acting under the veil of superstition, has left here few exceptions to the destructiveness of its operation. Without describing the small remnant, which indeed

our limits would not permit, we may draw the attention of the admirer of brasses, the practitioner in rubbing, and the student in monumental antiquities—to the following examples:—

1. The effigy of a Priest, in the second chantry from the west on the south side of King's Chapel. The inscription is given in Blomefield's *Collectanea Cantabrigiensia*, p. 129.

2. The effigy of a Priest, in the third chantry on the same side. This is for Robert Brassie, who died A.D. 1558. Blomef. Coll. Cant. p. 134.

3. The figure of William Towne, Doctor in Theology, who died A.D. 1496. Blomefield has, incorrectly, A.D. M.CCCC.LIII. The two first lines of the inscription are the same as those of the inscription on the monument of Dr. Hewke. The last words, "eujus anime propicietur Deus," are attempted to be obliterated. This brass is in the second chantry from the east end, on the north side.

There is, besides, in the ante-chapel, against the south wall, a plate bearing several coats of arms, and a long inscription. There are in the Chapel several of this description, and they are generally of a later date.

4. A knight—in the ante-chapel of Caius College: the four shields and inscription are gone, and the work exhibits the disadvantage of its position in the effects of continual friction from treading.

5. In Christ's College Chapel—the effigies of a knight and his lady who was "Gentilwoman to the right excellent princesse Margaret Countesse of Richmonde, moder to the most vertoieuse Kyng Henry VII; the said Edith departed this lyff the yer of our Lord 15—." The remainder of the inscription is concealed by the wainscotting. This monument is not mentioned by Blomefield.

6. A young man in a robe—the figure of Robert Whalley, Gent. "Nottinghamensis socius quondam hujus (Reginalis) Collegii: obiit anno atatis sue vicesimo octavo 18<sup>o</sup> die Aug. Anno Dni. 1591." The inscription is in Roman letter, not, as Blomefield gives it (p. 140), in the black letter. The robe in form resembles the gown of a Master of Arts, but the sleeve terminates in a square-end shape, and down the front on either side is a rich-patterned border.

7. A Priest—in the ante-chapel, Trinity Hall.

8. The example presented in the plate, of which we cannot treat better than in the words of an old annalist of the College, and of a well-known antiquary: "Exactly in the middle of the ante-chapel, the head touching the west door—a very large grey marble slab, with as large a figure of a Priest *in pontificalibus*. Over his head are two labels: on the first is this wrote—

Sancta Trinitas, unus Deus, miserere nobis.

On the second this—

Of yowr Charete pray for ye Sowle of  
Master Walter Hewke, Doctor of Canō.

At his feet is this further inscription in verse, in bossed letters—

Gloria, Fama, Scolis, Laus, Artes, cætera mūdi  
Vana nimis valeant, spes michi sola Jhesus.  
Suscipe Walterū, bone Jhesu, in fine dierū:  
Qui obiit anno Dñi millesimo quingentesimō X<sup>o</sup>—.

The two first verses are the same as those on Dr. Towne's monument in King's College Chapel.\*

The stone was removed to its present position, as above described, when the Chapel was repaired by Sir Nathaniel Lloyd. Cole thus fixes its old place: "About eight feet from the step of the altar, exactly in the middle, on one of the squares of white marble with which the Chapel is paved, is this cut, to show the place where he was buried, when the old stones were removed into the ante-chapel":†

WALT. HEWKE,  
Custos.

This removal, according to Warren, took place in 1729. He describes the monument thus:—

"The stone is nine feet three inches long, and four feet seven inches broad. On the middle of the stone is the figure (as I suppose) of Dr. Hewke (in a cope embroidered with the figures of our Saviour [on the clasp] and his twelve Apostles upon it), in brass, between four and five feet long. The head of the Dr.'s figure is now off: probably it was taken off in the time of Cromwell's rebellion, as ye heads of ye Saints on ye painted glass used to be by people of those times in abhorrence, as they protested, of superstition."—"It appears by the Dr.'s will, that he had his grave-stone by him before he died. Probably, therefore, he had those words of the inscription, 'Qui obiit,' &c., cut designedly with a blank, as we see at the end of it; which blank was to have been filled up after his death, tho' it seems that has never been done yet: for 'tis plain that the year 1510 could not be the year of the Dr.'s death, since his will bears date several years after, viz. 1517."‡

A copy of his will, in English, dated 'primo lune mensis Mayi anno Dni Millo quingentesimo decimo septimo,' "taken from that in Cambridge Drawer in our Treasury," with the probate annexed, under Archbishop Warham's seal—the probate, bearing date Aug. 11, 1518—is given in vol. LVIII. 150—153, followed by

\* Cole, MSS. vi. 92.

† Art. 91.

‡ Warren's MS. in Trin. Hall.

the codicil in Latin, dated 'primo die mensis Maii, 1517, et a<sup>o</sup>. reg. Regis Hen. 8. post conquestum octavo.' "from an old copy in our Master's Statute-Book. I take it to be in Dr. Hervey's own hand-writing." in the same vol., p. 153—155. The greater part is occupied by regulations respecting a priest and fellow, to say mass for his soul: he was thus the founder of a fellowship called Dr. Hewke's. Accordingly we find "in the *liber de supervisione sive declaratione status omnium Collegiorum, &c. in Officio nuper Cur. Augmentacon. Revencon. Coronæ Regiæ ap. Westmon.*," this notice:—

"Doctor Huke ordinavit unum Socium Presbit. habent. pro exhib. per an. civ. 8. Expens. in exequiis annuatim celebrand. in die Anniversarii 15. 2."\* The will commences thus:—

"I. Walter Hewke, Doctor of Canon, being in good and hole memorie and good helth of body, make this my last will and testament in this manner followyng: fyrst, I gyve and bequeth my soule to Almyghtie God my maker, to ower blessed lady his mother and vergyn, and to all the blessed company of hevyn; and my body to be buried where it shall please God I may assigne it. And my grave-stone, that is ready bought and paide for, to be laide over my body shortly after my decease, with the image and other scriptures made therefore," &c. &c.

In a list of the Masters, beginning at 1350, belonging to the Master's Lodge, we find—

"12. Walter Huke, 12<sup>th</sup> Master, A<sup>o</sup>. 1512, A<sup>o</sup>. 4 Hen. 8. He died Master, 1517, 9 Hen. 8."

He was rector of Holywell. His arms are given thus by Warren:—"Arms of Trinity Hall, impaled with, Or on a pile pointing in base gules, between two trefoils slipped vert, three crescents of the field." They occupy No. 7 in the annexed diagram:

6	1	11	
9	2		14
7	3	12	
10	4		15
8	5	13	

1 Bateman.f	9 Spiecr.
2 Nick.	10 Dunne.
3 Sudbury.	11 Goodknap.
4 Gardiner.	12 Mouse.
5 Parker.	13 Eden.
6 Dalling.	14 Mopted.
7 Hewke.	15 Busby.
8 Hervey.	

\* Baker, MSS, xxx, 111.

This person was Bishop of Norwich, and founded the College A.D. 1350. The wood-cut at the end of this article is taken from a small statue of him in wood, standing in the entrance-hall of the Lodge. It may be added, there is in the Library a MS. account of his 'life and death.'

A word or two on the depository of this monument will not be out of place. The chapel is small, and the decoration, though not abundant, has pleasing effect. The pannel represented in the wood-cut at the head of the article is over the communion-table. The ceiling is pannelled and curved; each pannel containing as in the above diagram the emblazoned shield of some master or benefactor, enriched with gilding. The altar-piece is a large picture of 'The Purification,' by an Italian artist not known, taken from a monastery, and presented by Dr. Chetwolde. An engraving of this interior has been just made,—one of a set\* which the affection of the Students towards their College has caused to be executed, to serve as a memorial to the several existing members of the body. The monuments here are few: one of them claims notice by bearing grave witness against the epitaph-writer in this forcible caveat:

Epitaphia sunt vera!  
Ementiri nefas;  
Sacer est locus!  
Extra ementianini!

This epitaph represents its subject speaking in the person of Nathaniel Lloyd, miles et LL.D. MDCXXXVI. Opposite to this, on the north side, is another epitaph, which, from its sincerity of tone, we may believe, in spite of first appearances, fulfils the above injunction. It is the monument of Thomas Eden, LL.D.

Hujusce Collegii custodis  
olim dignissimi, pariter ac munificentissimi:  
Quo nemo tum morum eximia suavitate et  
probitate, tum singulari etiam Legum  
Civilium atque Ecelesiasticarum scientia majorem  
Consecutus est Laudem; unde Spartam, quam  
Apud nos bonorum omnium consensu merito nactus  
Est, strenue ornavit, nostrumq. Collegium tot  
Tantisque beneficiis vivus moriens devinxit;  
Ut parentis nomen potius quam custodis mereatur.

Upon this paternal master a Funeral Oration was made, wherein he is called

In jure alter Sulpitius, justitiæ potius quam juris consultus, Hippias quidam.

And then comes the expression of apprehension—

Ne paulo intemperantius videar has laudes prosecui; ne laboret Historia nostra fides; verusq;  
Edemus noster pro fabulâ habeatur;

\* Drawn and etched by J. M. Ince, who has already done much in illustration of Cambridge in the same style.

The eulogy borders rather closely on the line marked out in the opposite inscription.

Having brought forward this as one of the best examples of brasses existing in Cambridge, we may mention that ere long there will be one added to the number, which will prove the ability of modern workmanship in this style, and the modern admiration of this kind of monument.

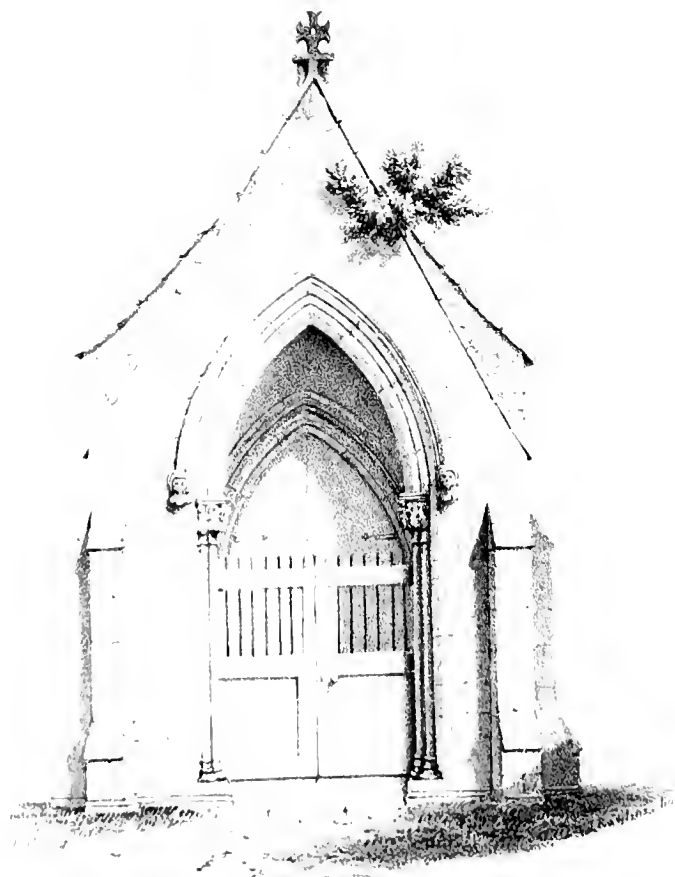
L. L. S.

*Gonville and Caius College.*









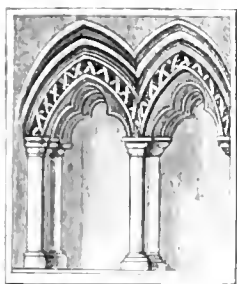




## BISHOP GOODRICH.

Vir erat justus, mansuetus, hospitalis, misericors, amans omnes, et amatus ab omnibus.

ROB. STEWARD. *Hist. Eli.* p. 976.



ELANCHOLY as are the ravages committed by the Reformers of the seventeenth century on the Cathedral Church of Ely, one monumental brass has had the good fortune (though erected to the memory of a Prelate) to escape their depredations: it is that of which an engraving is here presented.

The stone in which it is embedded lies in the south aisle of the Choir, between the monuments of Bishop Walter de Luda and Bishop Heton, and close to the brass effigy of Dr. Humphry Tindal, fourth Dean, who had the honour of refusing, in the reign of Queen Elizabeth, the Bohemian crown.

The legend, which is now much mutilated, formerly ran thus:

“Thomas Goodricus annos plus minus viginti Ecclesie hujus Episcopus, hoc loco sepultus est. Duobus Angliæ illustrissimis regibus, variis et religionibus, et reipublice numeribus pergratus fuit: foris enim apud alios principes sæpe legatus, domi autem cum Regi Edwardo ejus nominis sexto aliquamdiu Consiliarius extitisset, magnus tandem Angliæ factus Cancellarius. Chariome Principi propter singularem prudentiam, an amabilior populo propter integritatem et abstinentiam fuerit adjudicandum est perquam difficile. Obiit iv die Maii, anno a Christo nato millesimo [quingentesimo] quinquagesimo quarto.”—Six small scrolls contain the words, “Si Deus nobiscum, quis contra nos,” and the name “Thomas Goodryk.”

The arms, which are lost, were—Quarterly, first and fourth, on a fess gules between two lions passant, sable, a fleur-de-lys argent between two crescents or.

for Goodrich; second and third, argent, on a chevron engrailed between two trefoils slipped sable, three crescents or, for Williamson.

The effigy, which, with the exception of one small piece in the upper part, is quite perfect, represents the full episcopal robes. The alb, which is handsomely ornamented in the orfray, reaches to the feet, which are sandaled; above these is the tunic: between the latter and the dalmatic the fringed ends of the stole are visible: the maniple and chesible are both richly embellished. In the left hand is the pastoral staff adorned with the vexillum; in the right, the Bible and great seal.

The following brief account of the life of Bishop Goodrich contains, I believe, nearly all that is known of him.

Thomas Goodrich was the son of Edward Goodrich, of East Kirby, in Lincolnshire, Esq., and Jane, his third wife, sole daughter and heiress of T. Williamson, of Boston, Esq. He was born in that village about the year 1484; and early discovering signs of talent and industry, was entered at Bene't College in the year 1500. But he seems not to have come into residence till some time after, as he did not proceed to B.A. till 1510; thus being a contemporary of Cranmer and Ridley, who also took their degrees in that year. It is on record that his rooms were situated in the north-west corner of the Old Court. Having been elected fellow of Jesus College, he was appointed Proctor in 1514; and soon after applied himself to the study of civil and common law. Perhaps, indeed, his labours operated to the detriment of his health, for in 1523 a Grace was passed, allowing him to preach "*cooperto capite ob infirmitatem.*" Six years later, he was one of the Syndics appointed to return an answer from the University of Cambridge, as to the validity of King Henry's marriage with Queen Catherine: and his agreement with the wishes of that Monarch probably led, even more than his learning, to his rapid promotion. For he was almost immediately afterwards presented to the Rectory of St. Peter's Cheap by Cardinal Wolsey, in whose gift, as Commendatory of St. Alban's, the living then was. His next step was to a Canonry of Westminster; and he then became Chaplain to the King.

Thus far his promotion may be attributed to Court favour: his next dignity speaks strongly to his worth.

On the 6th of April, 1533, died Nicholas West, Bishop of Ely, one of the latest and best architects of the Perpendicular age, as well as a statesman distinguished for his political and legal talents. A fine specimen of his taste remains in the beautiful Chapel which bears his name, at the south-east end of

the Choir of Ely Cathedral. His nephew, Dr. Nicholas Hawkins, was designed as his successor. The Bishop elect, however, who was abroad at the time on an embassy, lived not to enjoy his new dignity, and the See remained vacant for a whole year. At the end of that time, on the 6th of March, 1534, the King granted his licence to the Prior and Convent to choose themselves a Bishop, and they thereupon, on the 17th of that month, elected Dr. Goodrich. The election was confirmed by Archbishop Crammer, April 13, and the consecration took place six days after, at Croydon.\*

How zealous a supporter of the Reformation Bishop Goodrich was, may be seen from the mandate which he addressed in the next year to his diocese; in which he directs, that at High Mass or at vespers, as soon after as may be, a declaration shall be made in English, to the intent that the "authorite of long time usurped by the Bisshope of Rome in this realme, who then was called Pope, ys now by God's lawe, justly, lawfully, and on grownde raysons and causes, by authorite of Parliament, and by and with the hole consent and agreement of the Bishops, Prelates, and both Universites of Oxforthe and Cambridge, and also of the hole Clergie of this realme, extinct and ceased for ever." This document is dated from the Episcopal Palace at Somersham, June 27, 1535. In the next year, the duties of the See seem to have become, from the advancing Reformation, still more onerous; for on the 20th of October we find William More consecrated Suffragan of Colchester.

In 1540, Bishop Goodrich was appointed one of the revisors of the Translation of the New Testament; in the next year he published a mandate for the utter destruction of "all images and bones of such as the kyng's people resorted and offered unto," as also "the ornaments, writings, table monuments of myracles or pylgrymage, shryne, covering of shryne, appertaining to the said images and bones."† About this time the Bishop was honoured with a seat in the Privy Council, and employed in several embassies, particularly in one to France. In 1548,

\* The Oath taken at the Installation may be worth quoting:

"Jurabitur secundum formam et vim presentis Carte Regie, quod solvi facietis implementa vel eorum pretia in prædicta Carta Regia contenta successori vestro Episcopo Eliensi. Ac etiam orari facietis in missis et similiter in pauperibus distribui, pro salute animæ Edwardi III., Regis Angliæ. Cæteraque omnia in eadem Carta contenta observari fideliter facietis: secundum quod ipsius Carte effectus et vigor exigunt et requirunt."

† Perhaps this mandate was one which would meet with more opposition in Cambridgeshire than in many other parts of the country, which, to any one unacquainted with the real circumstances of the case, would seem likely to be more free from popular superstition. But the whole eastern part

he had a hand in drawing up the first liturgy of King Edward the Sixth: and, in 1551, the Great Seal was committed to his charge. So great was his integrity in that office, as almost to have passed with the writers of that time into a proverb. At the accession of Queen Mary, however, the seals were taken from him: though he retained the Bishopric till his death, which took place at Somersham, May 10, 1554.

That this great and good man should not be free from detractors, is only what might have been expected. The chief points brought against him seem to be two. In the first place, it is alleged that he set the ruinous example of alienating the Church manors, by exchanging the palace, manor, and advowson of Hatfield for the priories of Ickleton and some others. But this had been agreed upon by his predecessor, and was only completed by him. It is also said, that he would never have been permitted to remain unmolested in his bishopric at the accession of Queen Mary, had he not veered round with the times. This argument, however, possesses but little weight, if we consider his ever weak, and then probably declining health, the distance of his palace from the metropolis, and his high character for learning and probity. Burnet, indeed, makes it a hinge on which to hang a long representation of the ambitious and time-serving character of his mind. But that Bishop Goodrich stood forth boldly in defence of what he considered right, his conduct a few years before his death abundantly proves. "He was sent," says Masters, "by the Council in 1549, to Sir Thomas Seymour, Lord High Admiral of England, to prepare him for death, after the warrant for his execution was signed: to which, when he saw his brother, the Protector's hand fixed, this unnatural treatment gave him so ill an opinion of him, that, upon the conspiracy in the Council being formed against him, under the conduct of the Duke of Northumberland, he joined with them, and lent them his house for their meetings." It is also asserted that his behaviour towards his dependants was arrogant and harsh. Burnet perhaps would not be a sufficient authority on this matter, were he not supported by the testimony of Archbishop Parker and Stype. Yet one who knew him personally, Robert Steward, the last Prior and

*of the county town, even now, with legendary stories. The Devil's Ditch, that barrier of the East Anglian kingdom, extending from the impassable marshes at Reche in the north, to the commencement of the woodland district at Wood Ditton in the south, has probably fostered and preserved them. At all events, from the wild and mysterious legend which attaches itself to the now deserted hamlet of Reche, to the traditions respecting the birth of S. Etheldreda at Exning, and the well which still bears her name there, much has been remembered by the peasants of the present day; and how much stronger must have been the feeling in the time of Bishop Goodrich.*



first Dean of Ely, gives a very different character in the words selected in the motto for this article.

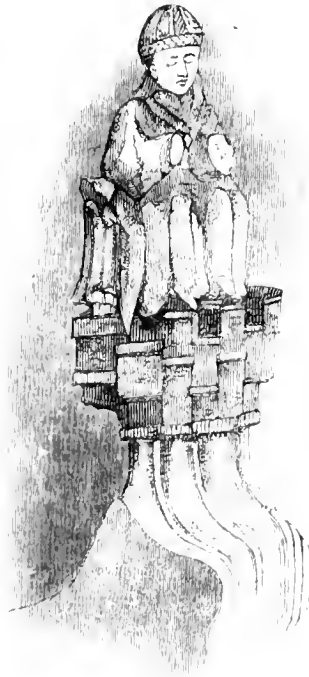
It should ever be remembered too, that in the memorable dispute on the use of Ecclesiastical vestments, it was by the advice of Bishop Goodrich that the Primate stood firm against the objections of Hooper.

On the whole, if we cannot assign to this prelate that energetic resolution, and unwearied perseverance and courage, which distinguished some of his contemporaries; still, while the gentle, the persuasive, the longsuffering, are held in esteem, so long will the Anglican Church feel a pride in, and look back with affectionate reverence to, the name of BISHOP GOODRICH.

*Brief, qui toutes ses vertus voudroit descrire, il y conviendroit bien la vie d' uny bon orateur: car moy, qui suis debile, et peu garny de science, n'y scauroye ataindre: mais de ce que j'en ay dit, supplie humblement a tous lecteurs de ceste presente histoire le vouloir prendre en gre, car j'ay fait le mieulx que j'ay peu, mais non pas qui estoit bien deu pour le louenge d' uny si parfait et vertueux personnage.*

J. M. N.

*Trinity College.*

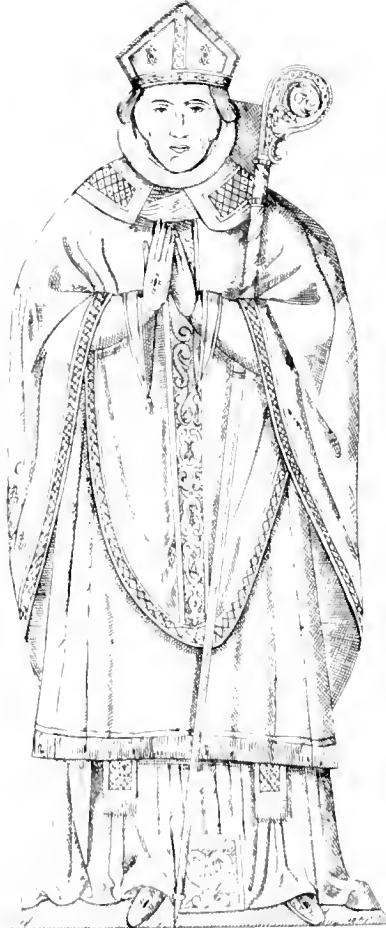






+ Christ is to me as life on earth, and death to me is gaine

This Robert Pursglove Sometime Bishope of Hull deceased the 2 day of May in the yere of our Lord God. 1579.



Because I knoll through him alone, saluation to obtaine So brittle is the fate of man, so soon it doth decay.

Under this stone as here doth in a corpes sumtyme of fame  
 in Taddehall bred and born tenech ROBERT PURSGLOVE by name  
 and there brought up by parents care at Schoole & learning  
 till after wards by Usell dear to London he was had  
 who WILLIAM BISHOP hight by name in pauls hech did him  
 and at Schoole did him maintain full thrice, & whole yeare  
 and then into the Abbeye was placed as I with  
 in Southwarke call'd where at doth by Saint MARY OVERES  
 to OXFORD then who did him send into that Colledge,  
 And there 14 yeares did him tunde wch Corpus Christi  
 From thence at length abode he went A Clerke of learning grede  
 to GISHURTS ABBEY Streth<sup>er</sup> was sent and plac'd in PRIORS seat  
 BISHOP of HULL, he was also ARCHDEACON of NOTTINGHAM  
 Provost of ROSSBERHAM COLLEDGE, too, of YORK eack SUFFRAGAN  
 two GRAMER Schoole, he did ordain with Land for to mainte  
 one HOSPITAL for to maintaine the poor impotent and poor  
 O CAMBRIDGE: thou with TUDOR WALL ROWS rement a maynt  
 for this said CLEER of great renowne, both here campt  
 though CRUEL DEATH hath now dow brought this body w here  
 yet trump of FAME shall can be nought to sound his praise on high

Qui legis hunc versum crebro reliquum memoreris  
 vile cadaver cum laque cadaver eris

So all the glory of this world with pnes and fade away

## ROBERT PURSGLOVE, *alias* SYLVESTER.\*

—— The whole world Thy diocese shall be,  
And bishops all but suffragans to Thee.  
CHRISTOPHER HARVEY.

THE brass of which this plate is a copy, is on a tomb in the chancel of Tideswell church, Derbyshire: the inscription is as follows:—

Under this stone as here doth ly, a corps sumtime of fame,  
In Tiddewall bred and born truly, Robert Pursglove by name;  
And there brought up by parents care, at schoole and learning trad;  
Till afterwards, by Uncle dear, to London he was had,  
Who, William Bradshaw hight by name, in Paul's wch did him place,  
And y<sup>re</sup> at schoole did him maintain full thrice 3 whole years space;  
And then unto the Abberye was placed as I wisse  
In Southwarke call'd, where it doth ly, Saint Mary Overis.  
To Oxford then, who did him send, into that Colledge right,  
And there 14 years did him find wh. Corpus Christi hight:  
From thence at length away he went, a Clerke of learning great,  
To Gisburn Abbey streight was sent, and plac'd in Priors seat.  
Bishop of Hull he was also, Archdeacon of Nottingham,  
Provost of Rotherham Colledge too, of York eak Suffragan.  
Two gramer-schooles he did ordain with land for to endure,  
One hospital for to maintain twelve impotent and poor.

\* Willis in his *Abbeys* gives this "alias;" but Wood in his *Athen. Oxon.* makes Robert Pursglove and Robert Sylvester two different persons, though he says he knows little of the latter: he makes both bishops of Hull and archdeacons of Nottingham,—a coincidence not very probable, especially as Marmaduke Bradley, Prior of Fountains' Abbey, was Suffragan of Hull, and it is not likely that there would be more than two.

O Gisburne, then, with Tiddeswall town, lament and mourn you may,  
 For this said clerk of great renown lyeth here compact in clay.  
 Though cruel death hath now down brought this body which here doth ly,  
 Yet trump of fame stay can he nought to sound his praise on high.

Qui legis hunc versum crebro reliquum memoreris  
 Vile cadaver sum, tuque cadaver eris.

Round the slab is—

Crist is to me, as life on earth, and death to me is gaine,  
 Because I trust through him alone, salvation to obtain;  
 So brittle is the state of man, so soon it doth decay,  
 So all the glory of this world must pas and fade away.

This Robert Pursglove, sometyne Bishoppe of Hull, decessed the 2 daye of Maii, the year of our Lord God, 1579.

The inscription is so full, that it scarce needs either comment or addition, and it gives us a pleasing picture of the life of an ecclesiastic of those times. So far as we learn from it, we picture to ourselves Pursglove, a boy, it may be in somewhat humble state, gathering the little learning his village school afforded him, till by an uncle's liberality he is sent to London. Here, first at St. Paul's, and then at St. Mary's Overie (an abbey of Black or St. Austin's Canons, founded by Gifford, Bishop of Winchester, A.D. 1106),\* and afterwards for fourteen years at Oxford, we fancy him busily living stores of learning, and at length going forth a ripe scholar, "a clerk of learning great," to serve the Church: honours and dignities are heaped on him, he moves steadily on, and at last, wearied with the toils and troubles of life, he comes back to his native village, to enrich it with his bounty, and to die. Thankful for his own privileges, he desires that future generations may have the same, and so the Church he loves may receive benefit: he waits not therefore till his death, but busies himself at once to found schools and hospitals: at length, having in the midst of a long and prosperous course come to the conclusion that death is gain, and that "Christ Jesus is life," and the only means of salvation, he goes to his rest bewailed and lamented.

Such is the picture we should perhaps, on reading this inscription, form for ourselves; nor will we suppose it untrue, even though on examination his public conduct be found not altogether such as we should wish; we will suppose "in many things he might happily erre, as others have done before and after him;" but we will hope that he did as conscience bade him; and when he had done

\* *Monast. Anglie* tom. ii. p. 84.

wrong, he was sorry and lamented it. We will endeavour then to follow Pursglove a little more closely, both to his Priory at Gisborne and in the after events of his life, though our materials are but scanty and unsatisfactory.

Gisburn, Giseburne, or Gysburgh, whither the inscription leads us to suppose he went straight from Oxford, was a Priory of Canons of St. Austin in the Archdeaconry and Deanery of Cleveland, in the county of York;\* it was founded by Robert de Brus,† A. D. 1129, and dedicated to the blessed Virgin Mary. This "De Brus" came over with the Conqueror, and had for his share of the spoil many lordships and estates about these parts: from his younger son lineally descended Robert Bruce of Scotland. Very many other benefactors afterwards increased the wealth of the house, so that at its dissolution its income was reckoned at £628, 3s. 4d.; and, if we are to trust a letter written soon after the dissolution, among the Cottonian MSS. in the British Museum, quoted by Grose, "the Pryor lived in the most sumptuous style, being served at table by gentlemen only;" and "a steward of theirs was put out of offys because he had aforehand but only four hundred quarters of grayne to serve their house; but now," continues the writer, "all these lodgings are gone, and the country as a widowe remayneth mournful."

Here then lived Pursglove until the year 1540, when Henry VIII. having already taken possession of the monasteries whose income was under £200, had begun with his courtiers to cast an eye of desire on the richer foundations; all means were accordingly used to persuade the Abbots and Priors to resign their houses, receiving pensions for themselves: Pursglove in an evil hour assented, and resigned Gisborne on the 22nd of December, 1540, receiving for himself a pension of £166, 13s. 4d., and the monks having various pensions assigned to them, in all amounting with Pursglove's to £271.‡ The site was granted to Sir Thomas Chaloner, in the 4th year of Edward VI., by whose family it has been long possessed.

This conduct of Pursglove may appear perhaps less blameworthy—though we cannot but lament it—when we consider that the Abbots probably saw that there was no chance of safety, and therefore thought it better to make terms for themselves and their monks: we shall offer no excuse for Pursglove's becoming himself a commissioner for persuading others to resign, though perhaps this further proves that he acted as he thought was best, and not from motives of mere self-preservation; however,§ thus he acted, and we cannot now scan the reasons of his doings.

\* Vide Dug. Monast. ii. 117; 1119 Camden.

† Willis's Abbeyes, ii. 271.

‡ Speed £712, 6s. 6d.

§ Dugdale's Warwickshire, p. 800.

Of his conduct at Rotherham when he was provost we know nothing. This\* was a collegiate church, built at Rotherham, in Yorkshire, A.D. 1481. "to the honour of Christ Jesus," by Thomas Scot, *alias* Rotherham, (successively Bishop of Rochester and Lincoln, and Archbishop of York, Lord Chancellor, and Chancellor of the University of Cambridge, to which he was a great benefactor,) for the maintenance of a provost, five priests, six choristers, a music-master, schoolmaster, and writing-master: its income at the suppression was £58. 5s. 9d. If Pursglove resigned this house too, he does not appear to have received any pension—at least he was not receiving one in 1553, though some of the Fellows were. Robert Newne† was provost here in 1534, and Pursglove therefore could have enjoyed this but a very short time. Before leaving this part of the subject, I will mention that Baker in a MS. note, in the copy of Tanner's *Notitia Monastica*, in St. John's College library, says that James Cockerell was the last prior of Gisborne, and that he was hung with others, as being engaged in the Northern rebellion, 1537, (the Pilgrimage of Grace); quoting Bale for his authority, who certainly, in his "Mysterie of Iniquitie," mentions the Prior of Gysburgh as one of the abbots who had been executed, and over whose fate he seems to gloat with puritanic glee. Stowe,‡ however, when he mentions Wold the Abbot of Bridlington as one, says nothing of Cockerell; and from the date we should conclude Pursglove to have been Prior during the rebellion. We may therefore, I think, conclude this to be either a mistake, or it may be perhaps a pious fraud of the bitter and unsparing Bale: strange though it is, that a man, when reviling popish priests for appearing in arms, should never have thought that the tongue and the pen might become, if used with bitterness, weapons equally unchristian and unpriestlike.

We have thus followed Pursglove through his monastic life: he is now to be called to a yet higher office. He seems to have been consecrated Suffragan Bishop of Hull in the beginning of Queen Mary's reign, when also he was appointed Archdeacon of Nottingham. Dr. Brett, in a letter given in Drake's *Ebor.*, p. 539, says he was appointed 1552, the last year of the reign of Edward VI. Before however we proceed with his life, it will perhaps be well to say a few words on the history and nature of this office of Suffragan Bishop.

In primitive times,§ when a country was to be evangelized, it was thought needful to send, not here and there a single priest, but a bishop, attended by a sufficient number of associates. The chief city being commonly taken for the centre

\* *Monast.* Ang. 3, 201.  
Stowe's *Annals*, Fuller 313.

† *Willis's Abbeyes*.  
§ See Newman on Suffragan Bishops.



of operations, they spread round and round, till at length the Bishop, finding his charge too heavy for him, consecrated some or other of his companions as Bishops of the various towns; still, however, being their allowed superior, their metropolitan. These, in their turn, as their districts became more fully christianized, appointed Bishops to act for them in the country, without having any independent jurisdiction or authority of their own. These were the *Chorepiscopi*, who appear to have existed pretty generally till the ninth century; when Pope Leo III., and afterwards the Council of Ratisbon, decreed, that they had not rightly the episcopal character,—their being dependent on their Bishops, and not directly on the Pope himself, being probably the cause of such a decision. To supply their place when needful, coadjutors were appointed, who, taking their titles from countries no longer Christian, and therefore called “Bishops in partibus infidelium,” assisted the Bishops who were unable, from whatever cause, to attend to the duties of their sees. Thus Thomas Wells, Bishop of Sion,\* was coadjutor to the Archbishop of Canterbury in the beginning of Henry the Eighth’s reign.

In 1535, by the advice of Crammer, an act of Parliament passed for appointing twenty-six Suffragan Bishops to different towns, who again were to take their ancient character, being altogether dependent on their own Diocesan. The Sees were—Thetford, Ipswich, Colchester, Dover, Guildford, Southampton, Taunton, Shaftesbury, Molton, Marlborough, Bedford, Leicester, Gloucester, Shrewsbury, Bristol, Penrith, Bridgewater, Nottingham, Grantham, Hull, Huntingdon, Cambridge, Pereth, Berwick, St. Germans, and the Isle of Wight. This Act was repealed 1, 2 Philip and Mary, and revived 1 Eliz.; since which it has never been repealed,† although since 1592, when John Sterne was consecrated Suffragan of Colchester, it does not appear ever to have been put in force.

The nonjuring Bishops, however, appointed (about 1690) Dr. George Hickes Suffragan Bishop of Thetford, and Mr. Thomas Wagstaff, Suffragan of Ipswich; but this was only that they might keep up the succession without interfering with the Bishops in possession.

With respect to the nature and privileges of the office, a few words must suffice. That they were essentially of the first order in the ministry is clear from this—that in ancient times they voted equally with other Bishops at the councils; in modern, they assisted at consecrations, (John Hodgeskins, Suffragan of Bedford, assisting at the consecration of Archbishop Parker and fourteen other Bishops);‡—in

\* Mason, Consecration of Bishops, 90.

† Brett, in Drakes’s Ebor.

‡ Mason, 127.

both they ordained, only with the consent of their Diocesan—functions all essentially belonging to the episcopate. In England their authority was limited by a commission, which they might not exceed on pain of a “*præmunire*.” Their appointment was thus made: the Bishop of the diocese nominated two persons, of whom the King chose one. They do not appear to have had any separate income, but usually enjoyed other dignities, and had license to hold two benefices with cure.\*

We shall not expect to find in Pursglove a very strong advocate for the Reformation; and let not over-busy zeal be ready to load his character with blame for this: let it rather rejoice, with thankful wonder, that a Cramer and a Ridley were raised up for such a work, and that at the same time the eyes of other good and holy men were more slowly and gradually opened,—thus giving timely delay to a movement, in itself inclining to a fearful rapidity.

Under Queen Mary he appears to have conformed; and we may surely hope that the wicked deeds of those awful times gradually weaned him from his errors, and led him, as we read in his epitaph, to put “his trust in Christ only for salvation;” but when, in 1559, the second year of Elizabeth’s reign, “all spiritual persons holding preferment were required to take the oath of supremacy,” he seems to have shrunk from it, giving up his preferments; † all the Bishops, excepting one. (Kitchen, of Llandaff.) were fellow-sufferers with him: and if we deem their opinions wrong, yet we shall surely admire their conduct, and that little band of one hundred and eighty-nine out of nine thousand four hundred, will be entitled to our sympathy and respect. ‡

There is but little more to say: we have attempted to follow Pursglove through his public life, and have seen him acting, as we believe, the part of a conscientious man. Let us now go with him to his quiet home at Tideswell. We fancy we see the Bishop,—for so the villagers still reverently call him,—dealing liberally out his bounty and his wisdom. He thinks much, too, of the stirring times through which he has passed; and while he begins to look with joy and gratitude on the changes which the Church has received, he trembles much at the awful cloud of discord and disorder now hanging over her; for he has heard rumours of quarrels about vestments, which are growing worse and worse—and ever and anon there come preachers, who thunder about doctrine, but make light of practice; and who, even to the face of the venerable man, declaim against the order and regularity he loves, as the offspring of bigotry and the work of Antichrist.

\* Strype’s Parker, iii. 15. † Camden calls him, “*Sedis sue calamitatem*.” Fuller, p. 69.

‡ See Strype’s Annals, vol. i., p. 73.

But we must now leave him. We see him in a green old age peacefully breathing his last; he has, while he lived, "set his house in order;" so there is nothing now to do, but to depart in peace, and receive the inheritance of faith.

It would perhaps be here out of place, as from what others have written it would be needless, to say anything of the renewal of the office of Suffragan-Bishop. During the last fifty years, serious-minded men have not much cared, with the dying Hooker, "to meditate the number and nature of angels, and their blessed obedience and order, without which peace could not be in heaven," and to say from their heart, with him, "Oh, that it might be so on earth!" Their religion has been of a far different nature: if, when on their death-bed, they have wished to live, it is not that "they may do the *Church* more service." But they too have done much good; they have led the way, we trust, to happier times; and when the present generation have gone away, and that glorious light dawns on them, shewing them that they have often taken friends for foes, and foes for friends, then too, we trust, their children "shall speak often one to another," and shall wonder how it was that their fathers dwelt so long separate.

Little now remains but to say a few words of the church where this "clerk of great renown" now rests in peace. It is a handsome building of the decorated character, with the exception of the tower, which appears to have been built somewhat afterwards. The plan of the church is—a chancel, two transepts, a nave and its aisles, and a tower at the west end. The east window is decorated, and of three lights; and on the north and south of the chancel are four decorated windows, each of three lights, with square heads, and very lofty. These have a very fine effect, and, together with the open wood roof, give to the chancel a noble, lofty, and magnificent appearance. There is a stone altar-screen across the chancel, some feet distant from the eastern wall, containing two very good niches. The chancel also has three sedilia of equal height, and a piscina of an ogee arch, cinquefoiled, with a pinnacle on each side.

It will be needless to go through with the details of the rest of the church: suffice it to say, that the whole is of a pure decorated character, with no perpendicular insertions, even of windows. The north and south windows in the respective transepts, of five lights each, are remarkably good. The tower is perpendicular; and though the details are good, yet the effect of the whole is certainly lost by too much crowding. At each corner of the tower is an octagonal turret, having an embattled parapet, whence a short spire arises, with crockets and a finial. Between each of these corner turrets arises another of somewhat similar design, but lighter in its construction, and of less altitude; these eight turrets on the tower having a confused and unpleasant effect.

The buttresses of the church have triangular heads, and all the parapets are embattled. There are six bells. The principal monuments in the church, besides that to Bishop Pursglove, are as follows:—

In the chancel is a flat stone to John, son of Thomas Foljambe, who died in the year 1358, and is said to have contributed towards the building of the church.

In the centre of the chancel is an altar-tomb to Sir Sampson Meverill. The sides of the tomb being open, the figure of an emaciated corpse lying in a winding-sheet appears, carved in stone. On the top is a slab of Purbeck marble, inlaid with brass plates, containing the symbols of the Evangelists, inscriptions on scrolls, and in the centre the usual representation of the Holy Trinity. This last is engraved at the end of this account. The Father is represented as seated in the brightness of His glory, bearing before Him the cross on which the Son is extended. The cross has beneath it a mound, the symbol of the earth. Over the right shoulder of the representation of the Father is seen the Holy Ghost, in the form of a dove, descending. The inscription on this altar-tomb is as follows:—

Under thys stone lyeth Sampson Meverell, whych was borne in Stone, in the feaste of St. Michael the Archangell, and there chrystened by the Pryor of the same hous, and Sampson, of Clifton, Esq., and Mayant, the daughter of Philip Stapley, in the yeare of our Lord mcccciviii., and so livd under the service of Nicholl, Lord Audley, and dame Elizabeth, his wife, the space of xviii yeares and more; and after, by the assent of John Meverell, his fader, he was wedded in Belsor, the King's man, to Isabel, the daughter of the woīpful knight, Sir Roger Leche, the xvii day of Pасhe, and after he came to the service of the noble Lord, John Mountegu, Earl of Salisbury, the which ordeyned the said Sampson to be a capitayne of diverse woīpfull places in France; and after the death of the said Earl, he came to the service of John, Due of Bedford, and soe being in his service, he was at xi great battayles in France within the space of two yeares; and at St. Luce, the said Due gave him the order of Knighthood; after that the said Due made him Knt Constable, and by his commandment he kept the Constable Court of this land till the death of the said Due; and after that he aboade under the service of John Stafford, Arch-bishop of Canterbury, and soe enduring in great worp, departed from all worldly service, unto the mercy of our Lord Jesu Christ, the which d'ed his soul from his body in the feast of Mar..., in the yeare of our Lord mccccxvii., and soe his worde may be prouved, that grace passeth cunning. Amen. Devoutly of your charity sayth a paternoster with an ave for all Christian soules, and especiall for the soule whose bons reste under this stone.

The only other monument we shall notice is that to Thomas Statham, without date— and that for part of the inscription, which well deserves to be transcribed:

Thomas Statham, son and heir of the loyal gentleman Statham, of Edenstall and Tansley, Captain of a troop of horse, which he raised at his own charge, for the royal King Charles I., and was afterwards a patient sufferer of the tyrannies and sequestrations of those impious regicides; lineally descended from the ancient and loyal family of Statham, lords of Morley, in this county, and of Statham and Barton, in Cheshire.

These are the monuments principally worth noticing in the church, with the exception, perhaps, of the full-length effigies of a man and his wife in the south transept. Of these we know nothing, but that tradition represents them as the figures of Thurstan de Bower and his wife, who are said to have built the transept.

Near the church, says Lysons,\* is "the grammar-school of Jesus," founded by Robert Pursglove above-mentioned. The rent of the estates belonging to Pursglove's Charity was, in 1815, £222. 6s. per annum. Three-fourths of this rent is received by the schoolmaster; the remainder is distributed to the poor on Christmas-day, by the vicar and churchwardens.

And now we have finished, and have told you, to the best of our ability, what we could find that related to Robert Pursglove, the last Suffragan Bishop of Hull. We have, indeed, done our best; but still we are glad to take up the words of good old Isaak Walton—"and all readers are requested to believe that 'this Bishop' was worthy of a more worthy pen to have preserved his memory, and commended his merits to the imitation of posterity."

C. C. E. T. C.

*St. John's College.*

\* Lysons' Derbyshire, p. 279.









HIC IACET SAM-



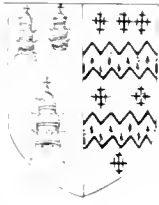
VELL HARSNETT



DE MVM INDIGNISSIM ARCHIEPISCOP EBORACEN QVI OBIT XXV DIE MAIJ ANNO DNI: 1631.



DE MVM INDIGNISSIM ARCHIEPISCOP EBORACEN

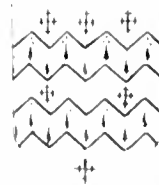


QVONDAM VICARIVS HVIVS ECCLESIAE PRIMO



INDIGNVS EPISCOPVS CICESTRIENSIS DEINDIG

QVOD IPSISSIMVM EPIAPHIVM EX ABVNDANTI  
HYMILITATE SIBI PONI TESTAMENTO CVRAVIT  
REVERENDISSIMVS PRASVL



NORWICENSIS



NIOR EPISCOP





## ARCHBISHOP HARSNETT.

*Erat homo ingeniosus, acutus, acer, et qui plurimum et salis haberet et fellis, nec candoris minus.*

PLIN. EPIST.



ECCLIASTICAL Architecture, in its gradual decline from the perfection of the Decorated style, to the opposite extreme in the Debased, was naturally accompanied by a corresponding deterioration both in the design and execution of sepulchral monuments. The altar-tomb, with its elaborate yet graceful canopy, gave way before the tasteless and inelegant monuments of the Elizabethan age: while brasses, in the few instances in which their use was retained, instead of the costliness and beauty of earlier examples, displayed a diminution in size, and a coarseness of workmanship, by no means consistent with the notion, that the improvement and advancement of every art and science followed the dispersion of the so-called darkness of the middle ages.

Instances occur also of effigies of a late date being engraved on the reverse side of an earlier brass. The contrast thus presented between the two specimens of workmanship on the same plate, is not more remarkable than the bad taste and impropriety of celebrating the name and praises of one man, by destroying the monumental record consecrated to the memory of another.

The brass however which forms our present subject, that of Archbishop Harsnett from Chigwell Church, Essex, forms a noble exception to the general character of contemporaneous examples. The Archbishop, in his will bearing date Feb. 13.

1630, gives the following directions for his funeral and monument: "My body I will to be buried within the parish church of Clogwell, without pomp or solemnity, at the foot of Thomazine late my beloved wife, having only a marble stone laid upon my grave, with a plate of brass molten into the stone an inch thick, having the effigies of a Bishop stamped upon it, with his mitre and crosier-staff, but the brass to be so rivetted and fastened clear through the stone, as sacrilegious hands may not rend off the one without breaking the other. And I will that this inscription be engraven round about the brass: 'Hic jacet Samuel Harsnett, quondam Vicarius hujus Ecclesie; primo indignus Episcopus Cicestriensis, dein indignior\* Norwicensis, demum indignissimus Archiepiscopus Eboracensis.' These injunctions seem to have been faithfully performed. To the legend is added the date of his death (25th of May, Anno Dni. 1631); and the inscription under the feet of the effigy deservedly commemorates—"That of his abundant humility the most reverend prelate had provided by his will that his epitaph should consist of these very words."

The brass, with the stone to which it was to be so firmly fixed, is now removed from the ground, and placed vertically against the north pier of the chancel arch, in order to preserve it from injury. The effigy is full sized; and, measuring from the border, the dimensions of the whole brass are seven feet and a half by three feet and a half.

The small figures at the corners represent the four Evangelists. These however are not to be compared with those of more ancient brasses, with the two for example which remain on the monument of Bishop Goodrich. St. Matthew, at the right shoulder of the figure, is known by his symbol—an angel; St. Mark, by his winged lion; St. Luke, by his ox; and St. John, by his eagle.

The symbols are thus curiously described in an old Monkish hymn:—

Circæ thronum majestatis  
Cum spiritibus beatis  
Quatuor diversitatis  
Astant animalia,  
Formam primum aquilinam,  
Et secundum leoninam,  
Sed humanam et bovinam  
Duo gerunt alia,  
Formæ formant figurarum  
Formas evangelistarum :

\* In the inscription itself the words 'dein indignior' are thrown into one, 'deindignior;' the syllable *m*, common to both the words, being only once engraved.

Quorum imber doctrinarum  
 Stillat in ecclesia.  
 Illi sunt Marcus et Matthæus,  
 Lucas, et quem Zebedæus  
 Pater tibi misit deus:  
 Dum laxaret retia.  
 Formam viri dant Matthæo,  
 Quia scripsit sic de Deo:  
 Sicut descendit ab eo,  
 Quem plasnavit, homine.  
 Lucas bos est in figura,  
 Ut præmonstrat in scriptura;  
 Hostiarum tangens jura  
 Legis sub velamine.  
 Marcus leo per desertum  
 Clamans, rugit in apertum:  
 Iter deo fiat certum,  
 Mundum cor a crimine.  
 Sed Johannes ala bina  
 Charitatis: aquilina  
 Forma, fertur in divina  
 Puriori lumine.  
 Quatuor describunt isti  
 Quadriformes actus Christi:  
 Et figurant ut audisti  
 Quisque suâ formulâ.  
 Natus *homo* declaratur;  
*Vitulus* sacrificatur:  
*Leo* mortem depredatur:  
 Sed ascendit *aquila*.

The shield at the left foot of the figure contains the Archbishop's arms alone: azure, two bars dancettée, ermine, between nine cross crosslets or.

The next contains the arms of the See of Chichester: azure, a Presbyter John sitting on a tombstone: in his sinister hand a mound, his dexter extended, or; with a linen mitre on his head, and in his mouth a sword fesswise, argent; hilt and pommel of the second, the point to the sinister; impaling *Harsnett*.

Proceeding upwards, the shield, by the Evangelistic symbol of St. Matthew, contains the arms of Norwich: azure, three mitres labelled, two and one, or; impaling *Harsnett*.

The last shield contains the arms of the Archbishoprick of York: Ruby, two keys in saltire, pearl. In chief a crown royal, topaz; impaling *Harsnett*.

The effigy itself deserves particular attention, as being, perhaps, the latest instance in which a Reformed Bishop is exhibited in the vestments, the use of which is still enjoined by our Church, in the rubric which refers to the first Book of Common Prayer of King Edward VI., and in the twenty-fourth Canon.

The exterior vestment, gathered up over the right arm, is the cope, beautifully embroidered with flowers, and having a rich flowing border. The cope worn by Doctor Walter Hewke, No. I. of the present series, is of a different shape, and is adorned in front with a series of Saints, in niches.

Beneath the cope may be observed the alb, its upper part being fringed with lace. His right hand bears a Bible; his left the pastoral staff. His Archbishopial rank would have entitled him to a crozier instead of a pastoral staff, and to a ducal coronet round his mitre. It is but another testimony to his "abundant humility," that in his will he expressed his wish of being represented without these lofty and distinguishing insignia.

To proceed now to the particulars of his life which have been preserved.

Samuel Harsnett was born at Colchester, in the parish of St. Botolph, and baptized on Jan. 20, 1561. He was educated at the Free-school, Colchester, and thence removed to King's college, Cambridge, where he was admitted on Sept. 8, 1576. He migrated however to Pembroke Hall, and became Fellow of that foundation Nov. 27, 1583. He took the degree of M.A. the next year.

On October 27, 1584, he preached his famous sermon on Predestination, at Paul's Cross, from Ezek. xxxiii. 11, "As I live, saith the Lord, I delight not in the death of the wicked."

In March 1586-7, we find him master of the Free-school at Colchester, the place of his own education. This situation however he did not retain long, but returned to Cambridge.

In 1592, he served the office of proctor.

In 1597, Bishop Bancroft, of London, made him his chaplain, and presented him to the living of St. Margaret, Fish-street, which he resigned in 1604, for the rectory of Shenfield, Essex, given him by Sir T. Lucas, of Colchester.

In 1598, he obtained the prebendal stall of Mapesbury, in St. Paul's, and in 1604 was made Archdeacon of Essex.

In 1605, he succeeded Lameclot Andrews, Bishop of Winchester, as master of Pembroke Hall, and proceeded D.D. his exercise being excused by a grace of the Senate. He was Vice-Chancellor the same year; and served the same office in 1611, when Bishop of Chichester. This latter was the occasion of King James the first's two progresses to Cambridge. It appears to have been principally at

Bishop Harsnett's instigation that the Chancellor, the Earl of Suffolk, had invited his Majesty in the first instance. Of his conduct during the royal visit, it is reported "that he kept exceeding good cheer," and that he held out very stoutly against the king, who wished honorary degrees to be conferred on some unworthy and illiterate members of his suite; insomuch that even Donne could not obtain a degree without some difficulty.

In the time of the king's second visit, Dr. Gwynne was deputy Vice-Chancellor for Bishop Harsnett; as says the prologue to the famous "Ignoramus:"

Locum Episcopi Cicestriensis  
Procancellarii Cantabrigiensis,  
Malo fato tunc absentis  
Alter forte tunc supplebat  
Qui vices ejus bene gerebat.

His next preferment was the Vicarage of Hutton, Essex, in 1606. This, together with his Prebend and Archdeaconry, he resigned in 1609, for the Rectory of Stinstead, in the same county, given to him by Archbishop Bancroft, and which he held *in commendam* till his elevation to the See of Norwich.

In 1609, on November 13, he was chosen to the Bishoprick of Chichester. His consecration was solemnized at Lambeth by Archbishop Bancroft, Launcelot, Bishop of Ely, and Richard, Bishop of Rochester.

We come now to the only unfortunate passage in his life. In 1616, his college exhibited to the king certain charges against him in fifty-seven articles; and in consequence he resigned the mastership in June, this year.

"I heartily wish," says Le Neve, "I could gratify my reader with a sight of these articles; but though I have used all decent endeavours to obtain a copy of them, the present possessors, for reasons best known to themselves, do not think proper to make them public."

Whatever the nature of the charges may have been, it is certain that they did not in any way lower him in the estimation of the king; and from the general tenor of his character, we shall be led charitably to suppose that they were for the most part groundless or trifling; arising rather from dislike on their part to his religious opinions, (which on some points, as we shall presently see, were at variance with the general feeling in the University,) than from any crime or negligence on his own.

Three years afterwards, in 1619, he was translated to the See of Norwich, on the death of Bishop Overall.

In 1624, we find him accused to the House of Commons, of "putting down preaching, setting up images, praying to the east," &c., by the Puritans of his diocese. These charges he answered satisfactorily both to the Parliament and the Court.

On November 26, 1628, King Charles the First promoted him to the Archiepiscopal See of York, as successor to Archbishop Montaigne. His advancement by such a king speaks very highly of his worth. Thomas, Earl of Arundel, is said to have recommended him to his Majesty, and to have had so great an esteem for him, as to have entrusted to him the education of his son.

The Archbishop was confirmed at Lambeth, on January 13, in the ensuing year, and was enthroned on April 23, being St. George's day.

He enjoyed this his highest dignity but a short time, dying, when on a journey, at Moreton-le-Marsh, Gloucestershire, on May 25, 1631.

His will, to which we have before referred, bears testimony to his charitable and liberal disposition. Unfortunately our limits will not allow an enumeration of his numerous legacies to the poor of every place with which he had been connected; but his noble foundations of two free-schools, (the one for teaching children to read, write, &c.; the other for Greek and Latin,) besides alms-houses at Chigwell, deserve to be commemorated. The qualifications for the office of Latin master are as follows: He must be a graduate in one of the Universities; skilled in the Greek and Latin tongues; a good poet; of sound religion—neither Papist nor Puritan; of a grave behaviour; of a sober and honest conversation; no tippler nor haunter of alehouses; no puffler of tobacco; and above all apt to teach, and severe in his government." He must teach Lilly's Latin, and Cleonard's Greek Grammar: for phrase and style, infuse into his scholars no other than Tully and Terence; for poets, to read the ancient Greek and Latin.—no novelties, nor conceited modern writers." Lysons observes—"The founder's ordinances contain many regulations for the government of his schools and the behaviour of the scholars; professing himself much more solicitous that they should be instructed in the principles of the Christian religion, and nurtured and disciplined in good manners, than instructed in good arts." He also built a gallery for them in the church, and enjoined them to attend service every Sunday and Holiday.

His theological opinions are shewn by the sermon mentioned above, which he was bold enough to preach at Paul's Cross, against the scheme of Calvin, and more especially against the idea of reprobation. "There is a conceit in the world, beloved," says he, "speakes little better of our gracious God than this; and that

is, that God should desigme many thousands of soules to hell before they were, not in eye to their faults, but to his own absolute will and power, and to get him glory in their damnation. This opinion is growne huge and monstrous (like a Goliath), men doe shake and tremble at it, yet never a man reacheth to David's sling to cast it down. In the name of the Lord of Hosts we will encounter it, for it hath reviled not the host of the living God, but the Lord of Hosts." The whole sermon is well worth reading; the language is very nervous and forcible; and the numerous quotations from the Fathers shew that its author had drunk deep at those pure fountains of orthodoxy. It was printed at London in 1656, in 12mo., together with three sermons of Dr. Richard Stuart, Clerk of the Closet to King Charles I.; a man of beautiful and holy character, who died in exile, lamenting the untimely fate of his martyred master.

The boldness of this attack, and the publicity of the place and occasion, cannot but have made Harsnett very unpoplar at Cambridge, where high Calvinian views were, at that particular time, held by the majority. So widely indeed did they prevail, that Dr. Baro, Lady Margaret's Professor of Divinity, was obliged, by the opposition which his more orthodox lectures excited, to relinquish the Chair, and quit the University.

Surely it is fair to suppose that Dr. Harsnett, the able and fearless advocate of similar opinions, should have met with the same opposition; and that the same reasons induced him to retire from his mastership which compelled Baro to retire from his Chair. However this may have been, he appears to have held the just *Via Media* of the Church of England, being equally opposed to Popery and Puritanism. In his will he "commends his soul to God, hoping to be saved through the merits of Jesus Christ his Redeemer; professing to die in the ancient faith of the true Catholic and Apostolic Church, called the Primitive Church, *i. e.* in that faith that was professed by the holy Fathers next after the blessed Apostles; renouncing from his heart as well all modern Popish superstitions as all novelties of Geneva." Fuller says of him—"He was a zealous asserter of ceremonies, using to complain of (the first I believe who used the expression) *Conformable Puritans*, who conformed out of policy, but dissented in their judgments."\* We may conclude these remarks with Fuller's character of him: "He was a man of great learning, strong partes, and a stout spirit."

It may not be uninteresting to preserve our Archbishop's translation of this Romish verse to the Cross:—

\* Church History. xi. 143.

Ista suos fortiores,  
Semper facit et victores;  
Morbos sanat et dolores;  
Reprimit demonia.

The crosse in battaile is a shield,  
Which whoso beares still winnes the field;  
Against diseases 'tis a spell,  
A charme against the power of hell.

Some other interesting facts concerning him are recorded. In 1629, just after his translation to York, he was engaged with Laud in drawing up ten articles for the projection of a remedy for the abuses which had crept into the discipline and administration of the revenues of the Church. These were afterwards approved of by the king, and published in every diocese. The following year, Bishop Davenant (of Sarum), when preaching in Lent before the king, touched upon the Quinquarticular controversy—an argument which had been prohibited. For thus supporting the doctrine of Predestination, he was summoned before the Lords of the Privy Council; on which occasion, says Fuller, Laud all the while walking by in silence, the cause was managed against him by Archbishop Harsnett, who gravely set before him the following considerations:—

“1st. He magnified King James his bounty unto him, who from a private Master of a Colledge in Cambridge (without any other immediate preferment) advanced him by an unusual rise to the great and rich bishoprick of Salisbury.

“2ndly. He extolled the piety and prudence of King Charles in setting forth lately an useful Declaration, wherein he had commanded that many intricate questions, tending more to distraction than edification of people, should utterly be forborn in preaching, and which had already produced much peace in the Church.

“3rdly. He aggravated the heinousness of the Bishop's offence, who so ill requited his Majesty's favour unto him as to offer in his own presence, in so great an auditory, to break his Declaration, inviting others by his example to do the like.

“4thly. That ‘high contempt’ was the lowest term could be given to such an offence, seeing ignorance could in no probability be pretended in a person of his reputed learning and eminent profession.

“Davenant at first endeavoured many defences to make good his action, but at last wisely casts himself upon this submission, and tells the Lords, in answer to one of Harsnett's objections, ‘That he was sorry he did no sooner understand his Majesty's intentions, which if he had done before, he would have taken some other



matter to treat of, which might have given none offence; and that for the time to come he would conform himself as readily as any other to his Majesty's commands."\*

In 1599, he published in 4to., at London, "The Discovery of the fraudulent Practices of John Darrell, Batchelor of Artes, in his proceedings concerning the pretended possession and dispossession of Wm. Somers, at Nottingham; of Thomas Darling, the boy of Burton, at Caldwell; and of Katherine Wright, at Mansfield and Whittington; of his dealings with one Henry Cooper, at Nottingham, detecting in some sort the deceitful trade of these latter days, of casting out devils." London, 1599, 4to.

This was answered the same year, in a book entitled "The Triall of Maister Darrell, or a collection of defences against allegations not yet suffered to receive convenient answers; tending to clear him from the imputation of teaching Somers and others to counterfeit possession of devils, that the mist of pretended counterfeiting being dispelled, the glory of Christ, his royal power in casting out devils (at the prayer and fasting of his people), may evidently appear." 1599, 12mo.

He was also engaged in a similar controversy about Popish possessions, with one Edmond, *alias* Weston, a Jesuit; and published a masterly exposure of the egregious impostures and infamous juggling practised by this "Edmond, and divers Romish priests his wicked associates."

It is a curious and interesting fact, that the names of the fiends which Shakspeare puts into the mouth of "poor Tom," in King Lear, are all taken from this treatise; such as Flibbertigibbet, Modu or Mahu, Smolkin, Frateretto, Hopdance (Hoberdidance), Tocobato, &c. The catalogue of fiends in the work itself is as amusing as it is long.

There seems no sufficient reason for believing, as has been affirmed, that he owed his first elevation to the Episcopal Bench, to the success of these controversies. It is more likely that Archbishop Whitgift, whose chaplain he was, recommended him in the first instance to royal favour.

The church from which this brass is taken, presents, with the exception of a good Norman door on the south side of the nave, no feature of great interest. It consists of a chancel, nave, north aisle, and a square tower with a low wooden spire at the west end.

The brass is engraved in Morant's History of Essex, i. 170, but not with sufficient accuracy. It is also said to be engraved in Ogborne's work. The present

\* Heylyn's Life of Laud, and Fuller's Church History.

lithograph has the advantage of perfect fidelity, having been reduced according to a scale from an impression of the original. Another reason for its selection has been, that we are thus enabled to present at one view three Bishops, later than the Reformation, in their proper habits. It will be seen, by considering these three specimens in order of time, how gradually the full pontificals came into disuse.

The font, of which a sketch is here presented, is from Lynn, Norfolk.

The arms of the See of Norwich are seen in one of the pannels, surrounded by a label which bears the following legend :

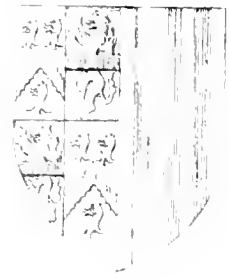
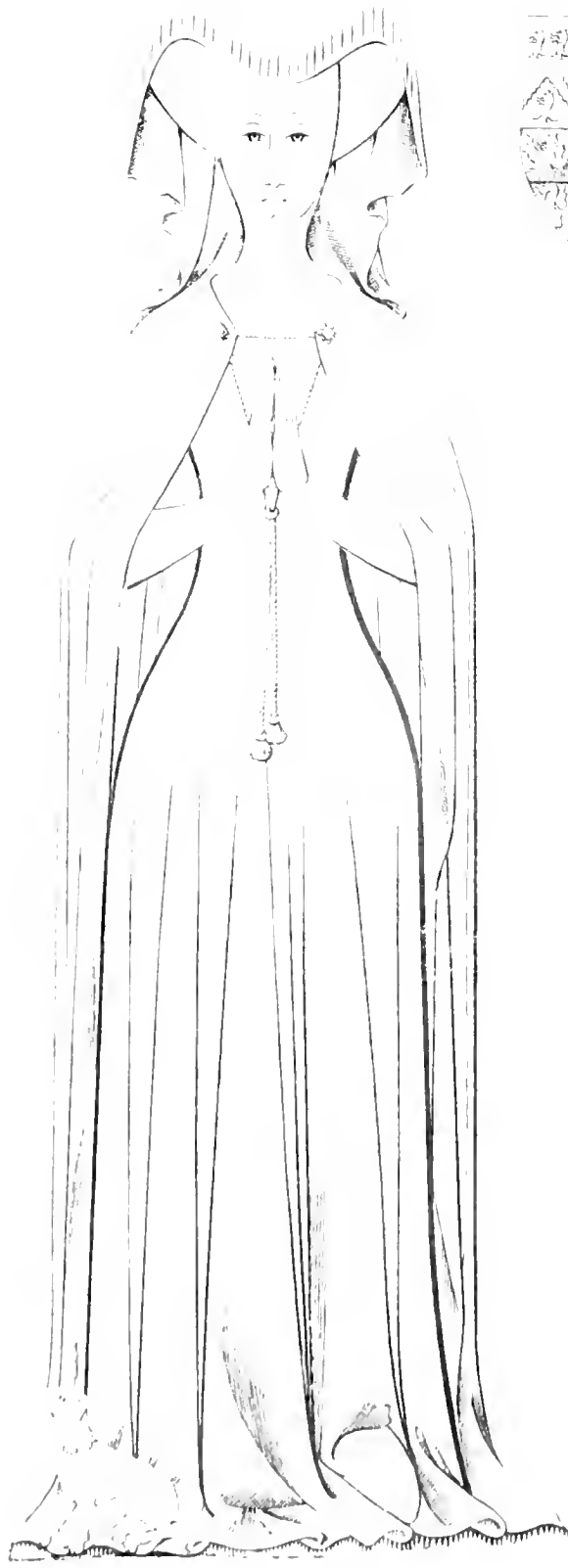
THIS FONT WAS GRANTED BY SAMVELL HARSNETT, BISHOP OF NORWICH, 1627.

B. W.

*Trinity College.*







## LADY HALSHAM.

1395.

Non intercedendum puto imaginibus quæ marmore aut ære finguntur.

TAC. AGR. *ad fin.*

THERE are few counties which, to a casual observer, seem more void of ecclesiastical interest, and hold forth less promise of information to the lover of ancient architecture, than that of Sussex. Scattered thinly among its vast commons, or on the bosom of its downs, its churches possess little in their exterior which can attract the eye; and it is not till the stranger becomes tolerably familiar with them, that he will form any idea of the architectural beauties concealed beneath the triangular head of the low tower, or the unsightly pitch of the tiled roof. No other county so decidedly proves the care of our ancestors, not only to devote the best of their skill to the erection of God's temples, but to "find out a place for the Lord, an habitation for the mighty God of Jacob" in the loveliest or the most sublime spots, and to adapt the character of the building to that of the scenery which surrounds it. In the woodland districts, the tall spire beautifully contrasts with the groupes of foliage above which it rises: among the downs, the soft swell of the hills stands in an equally becoming opposition to the massy embattled tower which nestles at their feet. We could willingly, did time allow, in confirmation of this remark describe that monument of piety which the noble family of Poynings have left to all ages in the church which bears their name; or the humbler, yet withal beautiful structures of Coombes, and Botolph, and Amberley, and Poling, and Southcote: we might point to New Shoreham, with its magnificent Norman arcade, a miniature though mutilated cathedral: to its elder sister, with its restored belfry arches: to Steyning, with its high pitched

roof: to Worth and Sompting, with their Saxon remains: to Arundel, with its sepulchral chapel of the Fitzalans, and above all to Chichester, with its five aisles, its shrine of S. Richard, and its lofty spire, and ask whether our county has not some claims on the attention of the ecclesiastical antiquary.

And, of the more immediate subject of our work, Monumental Brasses, Sussex possesses, not many in number, but some which for size and execution can scarcely be surpassed. That of Prior Neloud, in the church of Cowfold, is one of the largest in England, and will appear in a future number of this work: those of Sir John Shelley at Clapham, of Sir John de Braose at Wiston, of Thomas Baron Camoys at Trotton, are all very interesting and perfect specimens of military costume: while the beautiful cross to John Corby, and the effigy of Dr. John Mapleton, at Broadwater, and that of Thomas Harlyng, at Pulborough, are no less so of ecclesiastical monuments.

The brass\* which forms the subject of this article, is of a character less rich than any of the preceding: still, it is hoped, it will possess some interest. It occurs in the southern aisle or chapel of S. Mary, in West Grinstead church, though it has been removed from its original position, as it now lies north and south. Eighty years ago the canopy and legend were perfect: at present only a few words of the latter remain, and the former is much mutilated; so much so, that it has not been thought necessary, in the present plate, by admitting either to contract the proportions of the effigy itself. The execution is very good; the lines as sharp as if they had not been cut a day; for the chapel being railed off, the brass is not exposed to the wear and tear of continual treading.

The church of West Grinstead is dedicated to S. George, and consists of chancel, nave, south aisle to both, and porch and tower at the middle of south aisle: the latter is surmounted by a light shingle spire. It appears to have been for the most part early English, but a good Norman door exists at the north side, and the font, which is square, and has the basin panelled in circular lights, is also of that date. It has, says Rickman, a perpendicular wooden porch: it may be added that it is a good one, and is evidently the prototype of many inferior porches of the same character in churches near it: for example, Cowfold. The decorated insertions of which Rickman speaks are not very decided. There is in the south aisle a legend, the figures having been disrobed to Robert Havercroft and Joan his wife, who died Sept. 3, and Aug. 28, in the same year, 1522.

\* It is engraved with a considerable portion of the legend and canopy in Dallaway's *Western Sussex*, vol. II, part 2, page 311: to which book I take this opportunity of acknowledging my obligation.

The brass to Sir H. Halsham and lady is also there engraved, p. 316.

The costume of our brass is a good specimen of that which prevailed in the reign of K. Richard II. The horned head-dress is more simple than is commonly the case: a most extravagant specimen of this fashion may be seen in the effigy of Beatrice, Countess of Arundel, in Arundel church. The sleeves are tight, and of the simplest form, and not as is usually the case seamed with pearls; the edges of the mantilla and petticoat are unembroidered; the former is confined over the shoulders by a silken cord, attached to two brooches; the latter fits tight below the waist, and then descends in straight folds to the feet: and the usually accompanying dog is sejant at the right side.

The legend ran thus:

*Hic jacet Philippa quondam uxor Joh̄is Halsham Armigeri et una filia' um et hered' Davidis de Strabolge nup' com's de Athill que obiit primo die Novembris anno dni milimo ccc°. lxxxv. cui' an'e propiciet'r Deus.\**

Here lieth Philippa, sometime wife unto John Halsham, knight, and one of the daughters and coheireses of David de Strabolgie, sometime Count of Athol, which deccased Nov. 1, 1395, on whose soul God have mercy.

We proceed to lay before the reader such scanty records of this distinguished lady as we have been able to collect. We must premise that Dugdale's account is so little satisfactory, and so full of self-contradictions, that it has not been without considerable difficulty that we have been able to reconcile the several events which we have to relate to each other, and to truth: that they may not be repugnant to the latter we have indeed endeavoured, but whether our endeavour be successful, it is for others to judge.

The family of Strabolgie derives an honourable descent from John de Asceles, who fell a martyr to the liberties of his country, being put to death by Edward I. in 1307 for his adherence to Robert Bruce. His son David however appears in his early youth to have joined the English side; as, shortly after his father's execution he obtained, by the king's favour, the earldom of Athol, and the lands of Strabolgie and Strathern, on the payment of 5000 marks to Ralph de Monthermer, Earl of Gloucester, to whom they had been granted. This involved him in a constant succession of wars with his neighbours, and in particular with Edward de Bruce; by whom he was so much harassed, as in 1317 to petition for and obtain the assistance of Alexander de Mowbray against that nobleman. In 1318 he married Joan, sister to John Comyn, and one of the heiresses of Aymer de Valence, Earl of Pembroke. He was summoned to parliament in 1322; and, in

\* The attention of the student in Paleography may be called to the very unusual contractions, an'e, propiciet'r.

1338 died seised, in right of his wife, of many manors in Norfolk, among which we may particularly notice those of Holkham, the present seat of the Earl of Leicester, and Castle Acre. His son David, then in the nineteenth year of his age, was left to the guardianship of Henry de Beaumont, whose daughter Catherine he married. Soon after, however, while displaying his zeal for Edward III. by attacking a body of the Scotch troops, he was slain in the prime of life.

David, his son, was only three years old at the time of his father's death; he was brought up by his mother, and married Elizabeth, daughter of Henry Lord Ferrers. He accompanied K. Edward III. on his French expeditions; but (as if by the fate of early death which hung over the family,) was carried off by a sudden illness, October 10, 1375, and was followed to the grave within twelve days by his wife, who was buried in Ashford church, Kent. Weever gives the following as her epitaph:—

*Icy gist Elizabeth Counte d' Athels, le file Seigneur de Ferrers, que Dieu assoit. Que mourst le 22 jour de Octobre, l'an de grace, 1375.*

Two daughters alone survived—Elizabeth, and Philippa whose effigy we are now considering.

The sisters were, by the death of their father, left in a very difficult and dangerous position; for their extreme youth, their beauty, and above all, their broad lands, must have rendered them liable to be the prey, as they undoubtedly were the aim, of many a needy adventurer as well under the English as the Scotch banner. Nor were they allowed to choose their own protector; for Henry Percy, Earl of Northumberland, in consideration of the sum of £760 paid by him to King Edward III., obtained from that monarch their guardianship. The enormous price given by the Earl shows the worth which was attached to the lands of which Philippa and Elizabeth were possessed. But, haughty and arbitrary as was their guardian, he soon found that he had to deal with no common spirits; for, on his return from a journey into Flanders in 1377, a complaint was preferred against him by Elizabeth, then only in the sixteenth year of her age, for not making her an allowance sufficient to support her rightful dignity. The king decided in favour of the young petitioner, and five manors with other lands were assigned for her maintenance. In the following year she gave her hand to Sir Thomas Percy, the Earl's second son, and brother to the celebrated Hotspur; and from that marriage the family of Lucy is descended. On Sir Thomas's death, still true to the Percy faction, she married Sir John Scrope, and long survived her gentler sister, though we know not the year of her death.

Philippa, shortly after her sister's marriage, was prevailed upon to accept Sir Ralph de Percy, the Earl's youngest son, as her husband; a match which, considering the



fiery and restless character of that nobleman, who had the warlike disposition without the talents of his brother Henry, must have been more advantageous to the Percies than agreeable to herself.

She had, says Dugdale, an assignation of the manor of Gainsborough, Lincolnshire, West Lenham and Stykanay, Norfolk, Mitford, with the custody of the castle of Framlington Etheldeworth, Hechfelde, and North Millburn, with two parts of the manor of Pout Eland, the hamlet of little Eland, the towns of Calverdon Valence, and Merdesfen; and rent of sixpence from John de Mitford, for the hamlet of Mollsdon; as also of the manor of Henteshalgh, with the forest of Lowes, and divers sealings in Hurst Eland, Northumberland.

Sir Ralph appears to have been generally unfortunate in his expeditions: in the skirmish where Lord James Douglas fell, he was wounded and taken prisoner; and again in 1389 he experienced the same misfortunes.

In the next year he was constituted Warden of the East Marches; and in 1392, was one of the Commissioners appointed to treat with the ambassadors of France and Scotland.

Dugdale indeed says, that in 18 Rich. II. he had a grant of the eustody of Berwick-upon-Tweed; but this is impossible, since his wife, who survived him long enough to marry again, and to have a son by her second husband, died in that year.

After this we hear no more of him, and he probably survived this appointment but a short time. That his wife was impelled rather by necessity than affection to give him her hand, may be gathered from the circumstance that no mention of him appears on her monument.

On the death of Sir Ralph Percy, it is by no means improbable that Philippa retired to her sister's manor of Brabourne in Kent; for Sir John Halsham, whom she married in 1394, had property near that place.

The family of the Halshams, or Hailshams, is of considerable antiquity in Sussex, though we hear little of it before the time of K. Richard II. Sir John had previously married Philippa Michel, of Coombes, by whom he had one son, Richard. There appears however to have been some question with respect to the legal publication of the banns; for Dallaway, in his history of Sussex, informs us "that in Shipley church was held, March 18, 1410, a commission to enquire into the legitimacy of Richard Hailsham. It appears that there was a law-suit between William Urry and Richard Hailsham, Esq., respecting the right to certain premises at Horsham; and the Court of King's Bench directed a mandate to the Bishop of Chichester to enquire into Halsham's legitimacy. The Bishop directed a commission to John Eyles, rector of Ardingly, to hold an inquest in the church of Shipley for that purpose, when

Richard Daas, rector of Coombes, of the age of 61 years, with other witnesses, were examined. The result of this enquiry was, that the bans of marriage were duly published in the churches of Grinstead and Coombes, and that Richard was born in lawful wedlock."

Philippa de Strabolgie married, as we have seen, Sir John Halsham, in 1394; and in that, or the ensuing year, had a son, named Hugh.\*

We might fairly expect, that a youth passed, and, as far as we learn, so blamelessly passed, amidst oppression and war and tumult would have ushered in a calm and peaceful old age. But such was not to be the case. The next account we find of Lady Halsham, is that given in her epitaph; that she departed this life on the feast of All Saints, 1395, in the 34th or 35th year of her age.

After her death Sir John married a third time; all that we learn respecting this marriage being, that the lady's name was Matilda. They were both living in 1411.†

Sir Richard Halsham died in 1422: he left one daughter, Joan, afterwards married to John Lewkenor Esq., who fell at the battle of Tewkesbury.

Sir Hugh Halsham succeeded his brother: he enjoyed the manor for a long period of time. He is buried with his wife, in a low altar tomb, in the same chapel with his mother; and the effigies under an elegant canopy still exist. His will is dated Feb. 7, 1441, and he died Feb. 28 of the same year. The arms are curiously represented on banners instead of shields. Of those there were formerly three: only one now remains. Halsham quartering Strabolgie, impaling a bend engrailed. The legend, which is now almost entirely lost, is said to have been this:—

*Hic jacet Hugo Halsham, miles, qui obiit ultimo die mensis Februarii anno dñi millmo ccccxxxxi et Domina Jocosa ux'r ejus que obiit — die mensis Augusti, anno dñi millmo ccccxx primo quor' animab. p'p'iet' Deus.*

To return to Lady Halsham. Her bequests are said to have been very large and charitable, though they are not specified. To the priory of S. Pancras, at Lewes, she left a wax taper, value 13 pence, and £1. 6s. 8d. yearly, for the health

\* Dallaway seems to assert that Hugh was older than Richard. But Philippa Michel was Sir John's first wife; and therefore, on this supposition, Sir Hugh must have been her son. This, however, was not the case, for the banner on Sir Hugh's monument quarters the arms of Strabolgie.

† For in that year, William Kingston and Alice his wife sold to them 120 acres of arable, and 7 of meadow land in W. Grinstead.—*Ped. fin.* l. Hen. 4.

of her soul for ever: and she founded\* a chantry for two priests, endowing it with fifty marks: and, for one year, left a bequest of two pence to any one who should say at her tomb *Pater noster*, *Ave Maria*, *Domine ne iniquitates*, and *Miserere mei Deus*.†

On the subject of chantries we may here offer a few remarks. It is well known that it was usual for the lord of the manor to found a chapel, sometimes as a transept, more frequently as a south aisle; or if these existed before, to found an altar for them where mass might be said, for the rest of his soul for ever. Thousands of these memorials of piety still remain: the piscinae,‡ which always mark the position of the altar, the brackets for the tapers, and the niches, are almost as usual in the south aisle as in the chancel at the high altar: and the legend, which used to excite the devotion of the passers by, *Orate pro mortuis, quia pium est*, has in some instances escaped the sacrilegious fury§ of the Puritans. The sums bequeathed were usually applied to the maintenance of one priest, but sometimes of two or more: and the labours of these men, though by a constitution of Abp. Winchelsea they were prevented from interfering against his will with the parochial minister, might yet be of considerable service to him. It is supposed that the parvise or small room over the porch was frequently the residence of the chantry priest.

It should be observed that, along with the founder's name, mention was generally ordered to be made of the souls of all the faithful departed; and we may conceive how beautiful, in the stillness of an autumn evening, when the setting sun gleamed through the effigies of those "merciful men, whose righteousness hath not been forgotten," depicted on the stained glass of the western window,—how beautiful and how consoling must have been the chanted versicle—*Audivi vocem de celo dicentem mihi*; and the response, *Beati mortui, qui in Domino moriuntur*: how

\* A niche, in the usual position, in the chapel of S. Mary, probably belonged to this chantry. Indeed, the whole chapel may have been built by Lady Halsham; though the windows are so much modernised, that it is out of our power to speak with certainty on this point, as it is just possible that one of them may be Early English.

† The following legend from Morley, Derbyshire, bears a considerable resemblance to this bequest. "Pray for the sowles of Rafe, Godyth, Thomas, Elisabeth, Cieyll, John, and of theyre successors, and for all other Cristen sowles, De profundis, etc., Pater noster, etc., Ave Maria, etc., et Ne nos, etc., and this orisson, Inefina Dominae, etc. John Statham ordained this to be said, and more written in divers other bokys."

‡ Some of these will be described in the first part of the Collections of the Cambridge Camden Society Cambridge: Stevenson, 1841.

§ An example occurs in Swaffham Prior, Cambridgeshire.

comforting, in the misty darkness of a winter morning, it must have been to see the gleam of the chantry lamp from the village-church, and to hear on approaching the sounds of the morrow-mass—*Dominus illuminatio mea, quem timebo? Dominus protector vite mee, a quo trepidabo?*

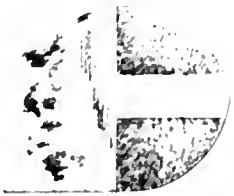
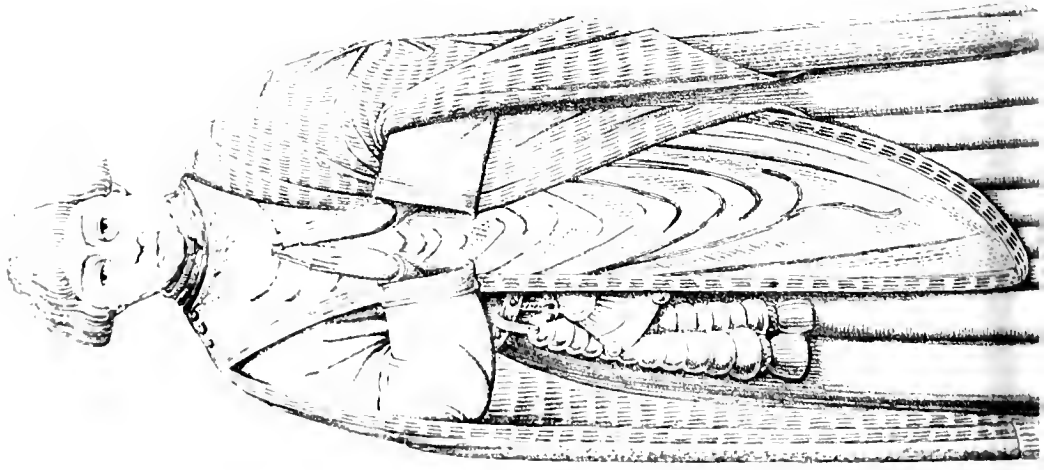
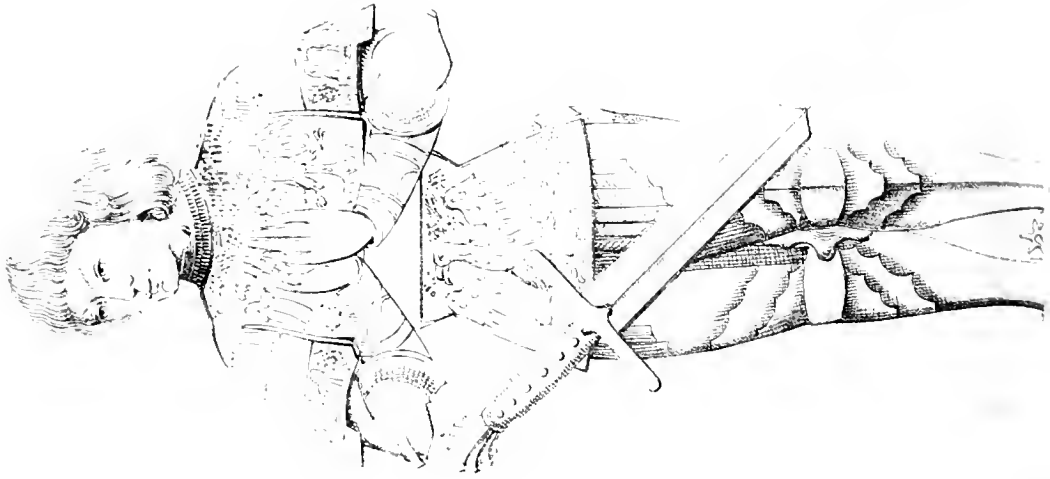
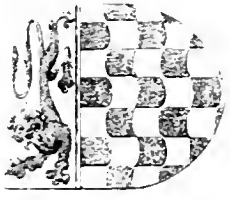
We will conclude with one remark. Among the numerous and enormous acts of spoliation with which the Reformation was accompanied, the secular appropriation of the chantry funds was not the least. When we consider that almost every parish church contained one, and many more, (Gloucester had upwards of fifty) of these foundations, and that to all of these a sum sufficient for the maintenance of one person at least was attached, we cannot but regret that the revenues derived from their suppression were not devoted to furthering the influence of that church, to which they were powerful, though perhaps corrupt, auxiliaries.

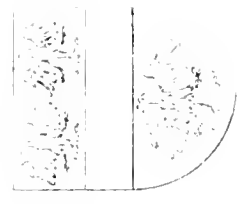
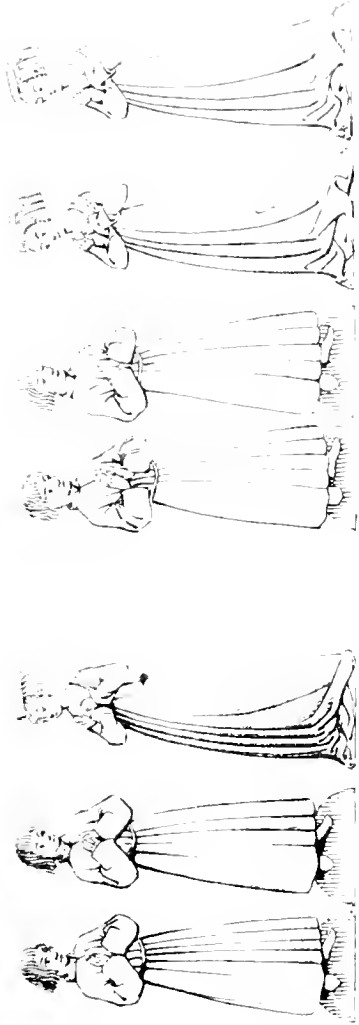
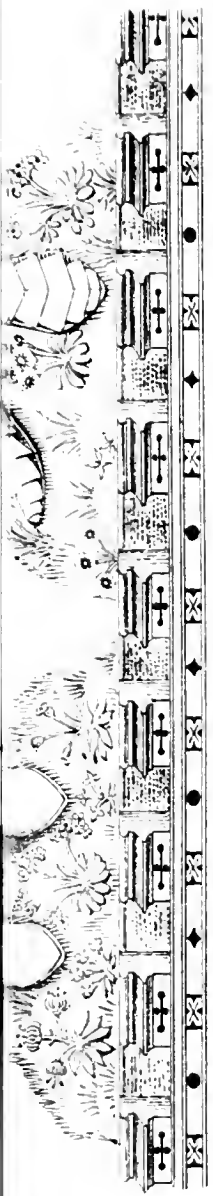
J. M. N.

*Downing College.*













## ALDERMAN JOHN FELD,

1477.

Te moneant, lector, tot in uno funera libro  
Tempore quod certo tu quoque funus eris.—CHYTRÆUS.

It belongs to the "diligent and painful" antiquary to meet with many more evidences of the frailty of all things human, than come before the notice of the student in any less contemplative science. He will often, for instance, in the pursuit of his loved antiquities, find within the walls of some moss-grown church, the recumbent effigy of a mailed knight or stoled priest; which, though an object of simple wonder or, it may be, of superstitious reverence to the poor villagers, will preach to his practised eye of the vanished greatness or the forgotten piety of an earlier age. The significant shield and knightly mail of the one will tell him that here some mighty baron, who in his prime of life had fought for and served his king, had retired to spend the evening of his days in the more exclusive service of his God, and had at length been laid to rest in the hallowed church which himself had built; or the sacred vestments and upraised chalice of the other will declare how here some holy ecclesiastic had prayed and died; who, though dead, yet speaketh to his flock by the name which he left behind him, and who, as heretofore by his voice, doth still by the mute eloquence of his uplifted hands, point them to prayer and heaven.

Or again, he will kneel to trace that emblem of all our hopes, the Cross, on the coped surface of some stone coffin-lid, and decyphering the rude legend—

Reignaud de Argestein gist ici  
Qui cest chapelle seire fist,  
Fut chevalier Sainet Marie  
Chacun pardon pour l'ame priés,—

will tell the wondering peasants that here he lies buried, who built for them and theirs their sacred church, and will bid them love the spot and cherish his pious memory.

But, it may be, the hand of violence or the slower finger of time has effaced the characters, and the monument is left to tell its own sad tale of goodness thus unremembered, or of greatness thus cut off. But, though the name and title be stripped from the mouldering tomb; though the old castle or convent be in ruins, the old manor parcelled out, and the property of strangers; though now a sequestered village hides itself, where once throve a busy market-town: yet these instances of change serve but to throw out into broader light that which does and must remain: still there stands the parish church, as it hath stood for centuries, no unfit emblem of that spiritual Church, its antitype, in whose faith the dead departed, in whose bright armies the risen warrior and saint will ere long muster, when their earth-built church shall have yielded up their dust.

Even thus doth such an one "knit his observations together, and make a ladder of them all to climb to God."\*

The town of Standon in Hertfordshire, whence the brass which is our present subject is taken, has fallen very far from its former consequence. Situated on the *Ermine street*, it was in remote antiquity a place of much importance. From the 11th to the 14th of King Edward II., Roger d'Amory, then lord of the manor, was summoned to parliament. Its Friday's market, and fair on the vigil, day, and morrow of S. Peter ad Vincula, were obtained from King Edward III. by Lionel his third son, Duke of Clarence, who held the manor by virtue of his wife, Elizabeth de Burgh. Such it was once: but now the Roman way is deserted, and known but to the curious antiquary; the modern north road has left Standon nearly two miles to the eastward, and there is no longer even a thoroughfare through this decayed market-town. The beautiful and stately church, however, is suited to the former and not the present condition of the town, and leads us back in thought to happier days, when men thought their wealth best bestowed in building and adorning temples to their God. It consists of a nave and two aisles, with a noble chancel, reached by eight steps from the nave, the altar being elevated on three more. If effect alone were to be considered in building churches, we might well regret, with such an one as this in our memory, the entire absence of chancels in many modern churches, or the poor substitute of what has been well called "a budding chancel" in others. But was there not a deeper, a symbolical meaning intended to be conveyed to our minds (*φωριᾶντα συνερούσαι*) by the arrangement of the parts of a church, as exhibited in all ancient models, which, by neglecting such arrangement, by curtailing such fair proportions, we either weaken or wholly

\* Bishop Earle.

efface? The *nave*, we are told, typified the world, or rather that tempest-driven ship, the Church, which alone can land us on the bright and lofty coast of heaven. What then can more beautifully, more affectingly represent that coast, than the towering chancel, admitting within its hallowed rails\* none but the holy, and pointing through its eastern window to the Dayspring from on high. This is, however, but a faint expression of the feelings which must crowd on the stranger's mind, as through the western porch of Standon he gazes through the long perspective terminated by the altar's emblematic height.

Besides this unusual position of the porch at the west end, Standon presents another peculiarity in the situation of its tower. This is on the south side, at some distance from the church, though connected with it by two low walls. It has five bells. The church is dedicated to S. Mary, and is in the diocese of London, deanery of Braughlin, and archdeaconry of Middlesex. The font, which stands in the south-west of the nave, is Early English and very curious: a view of it is given at the end of this article. There are two hagioscopes, or perforations in the north and south piers of the chancel arch, through which persons in the aisles might be able to see the altar. In the chancel, and in a vestry to the north of the same, are some good painted tiles. To the north of the altar is a large Elizabethan monument to the famous Sir Ralph Sadleir, who received the manor as a gift from King Henry VIII. This Sir Ralph and two others, Sir Francis Bryan, and Sir Ralph Vane, were the last who were ever made Knights Bannerets in England. They gained that honour in the fight of Musselborough, in Scotland, 1 Edw. VI., at the hands of the Duke of Somerset, Lord Protector.

There is in the nave a brass figure of a man, of the name of Wade, habited in a morion and late armour, with this legend:—

Thy lymes o wade y<sup>s</sup> lately death hath slaine  
 Under thys stone entered here remaine.  
 Thy soule discharged of here bourden great  
 Hath made her flight to God in his high seat.  
 Thou doost conquere and yet conquered art;  
 Death yeld' to y<sup>e</sup> and thow unto death' dart.  
 Thy bodye is to gredye wormes a pray:  
 Thy soule with God in heaven dwell alway.

vivit pr funera virtus  
 the xv day of Septēb<sup>r</sup>  
 AN<sup>o</sup> M. v<sup>o</sup> LVII.

\* The name *chancel* is derived from the *cancelli* or rails, which separated it from the nave. See Wheatly, p. 85.

On an altar-tomb at the eastern end of the north aisle is the brass which is our present subject. It is not recommended to us by the nobility of the persons whom it commemorates, for at this time even their names have disappeared; and though these can be discovered from the observations of earlier antiquaries, yet scanty indeed are the notices which we find concerning those who bore them.

And it will frequently be the case in a work like the present, that the most curious brasses will be found to represent persons of little or no historical celebrity; the nameless chantry priest will often afford a better specimen of ecclesiastical vestments than the effigy of the chronicled and mitred prelate.

The inscription, as corrected from Salmon's History of Hertfordshire, is as follows:

[Here lyeth John Feld, sometime Alderman of London, a Merchant of the] Stapull at Calens, the whiche decessed the xvi day of August, in the yere of our lord god MCCCCLXXVII.

Also her lyeth John hys son Squire, y whiche decessed ye iiii day of May y yere of \_\_\_\_\_

Of this the words within the brackets have, since Salmon's time, disappeared, and it has not been thought necessary to engrave that which remains, since neither is the inscription on the same level as the effigies, nor when perfect did it occupy more than three sides of the tomb, the fourth being close to the wall. It is remarkable that there is in the legend no prayer for the souls of the departed, though the piscina still remaining near the tomb would seem to shew that a chantry altar had been founded for that purpose.

John Feld then was Alderman of London, and merchant of the Staple of Calais. And this indeed is nearly all we can learn about him. The name of John *Field* appears as Sheriff of London, with William Taylor, in the year 1454, 33 Hen. VI. in the mayoralty of Sir Stephen Forster; and the difference of the spelling is probably accidental. From whatever cause, he appears never to have served the office of Lord Mayor.

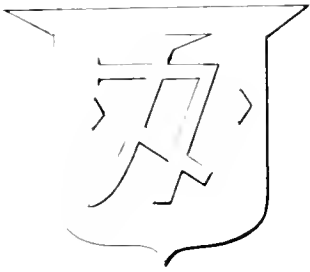
Salmon supposes, with great appearance of probability, that he is the John Feld of Standon, Esq., in the hundred of Braughin, whose name appears in a list taken in the reign of King Henry VI. of those who could dispend ten pounds per annum, and resided in the county. This list he gives from a copy in the Heralds' office.

Having thus disposed of our two facts, we will proceed to give some description of the brass itself. And it is remarkable as being one of the few instances in which two male persons are represented together. Other examples of this are to be found at Shottesbrooke, Berkshire, where a knight and a priest are exhibited; and at East Grinstead, Sussex, where two knights.

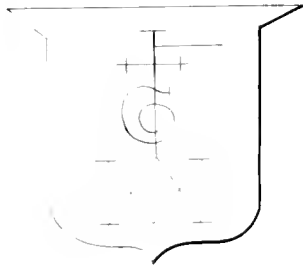
In this case the effigies represent a father and son: the former a merchant; the



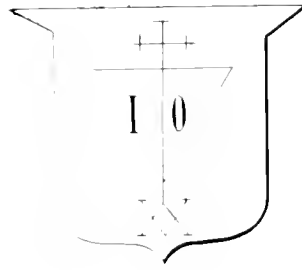
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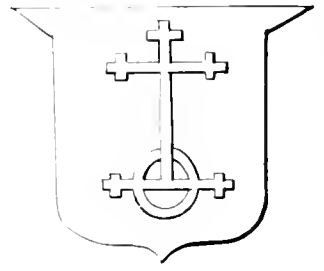
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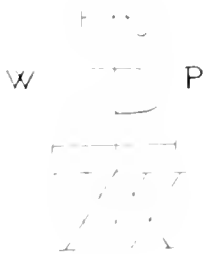
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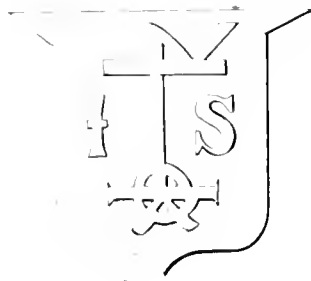
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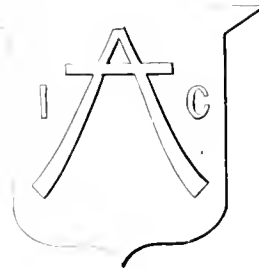
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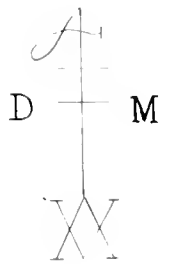
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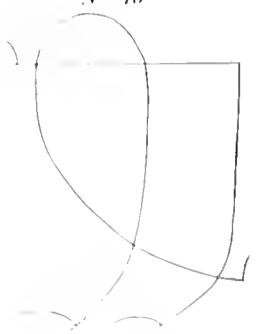
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N° 16.



latter inheriting probably his father's estate and not his trade, by virtue of the estate an esquire.

It is wonderful how Salmon could have made the following absurd mistake in describing this brass, particularly when it might have been so easily corrected by the inscription. He writes thus, "A large altar-tomb in the north aisle hath in brass the effigies of a gentleman in armour with his wife: under them, three sons and four daughters." It does not easily appear how he could have mistaken the cropped hair, furred gown, and gypcière of the merchant, for a lady's dress. After giving incorrectly two out of the three remaining dates in the inscription, he proceeds thus:—"Upon each corner of the stone is a coat of arms: the shield in the dexter upper quarter hath 24 coats, in a chief, or, a lion passant." Know, gentle reader, that this is simply the coat of arms of the merchants of the Staple of Calais, "barry nebulée of six, argent and azure: on a chief, gules, a lion passant gardant, or." He counted the nebulæ, and supposed each to be a distinct shield of arms! But our author proceeds still more amusingly. "In the lower dexter something like the arms of the kingdom of Man between two lozenges." What he means is the merchant's mark, which the elder Feld bore, being unable as a merchant to carry arms. Whether these marks had any significant meaning, and if so what is the clue to it, are questions which have not yet been solved. In their general character they much resemble each other: in most may be traced something like a mast with flag and yard, while often the merchant's initials form part of the figure, or are added at the side. They are by no means uncommon, particularly near London or other great towns. A few, selected at random, are here given that the reader may form his own theory upon them.\* The Gentleman's Magazine for December, 1839, while noticing a paper read before the Hull Literary Society on the subject of merchants' marks, by C. Frost, Esq., F.S.A., quotes the following passage from *Piers Plowman*:—

Wide windows ywrought, ywritten full thick,  
Shining with shapen shields to shewen about,  
With marks of merchants ymeddled between,  
Mo than twenty and two twice ynumbered;  
There is none herald that hath half swiche a roll.

\* No. 1, in the accompanying plate is the mark of our own Alderman. No. 2, is from St. Andrew Undershaft, London, in stained glass. No. 3, is from St. Olaves, Hart Street, London, on a monument. No. 4, from St. Helen's, Bishopsgate, London, in stained glass. No. 5, is from Hitchin, Herts. No. 6, from the Holy Trinity Church, Hull. No. 7, from Leominster. No. 8, from Minchinhampton, Gloucestershire. No. 9, from the Holy Trinity Church, Hull. No. 10, from St. Crux' Church, York.

The practice of bearing these marks in a shield was viewed with much jealousy by the heralds, who had in the first instance compelled merchants to adopt such distinctions, by disallowing their wearing arms. However they could not check the innovation, for we find that merchants began at length to pride themselves as much upon their marks as one of gentle blood upon his arms; and in some cases the mark was even impaled or quartered with a regular shield.\* The mutilated shield above the figure of the merchant was charged with the arms of the city of London, which he was entitled to bear as Alderman and once Sheriff.

The arms under the son in the brass, "a fesse between three eagles displayed," are thus blazoned by Edmonson, under the name *Felde*. "Azure, a fesse, or, between three eagles displayed argent, guttée gules."

Edmonson gives another coat for *Felde* of Pagan Hall, Gloucestershire: "or, a fesse between an eagle displayed with two necks in chief, a stag's head caboshed in base sable." I may here state an ingenious theory, proposed by a friend to whom I owe much antiquarian lore. "I have little doubt," he says, "that this other coat belongs to another branch of the same family; and although there is no better authority than Edmonson for it, yet there seems no reason to question its accuracy. These arms give force to a conjecture I have formed, that the family was foreign, Feld being the German of Field. Now the latter coat contains the imperial eagle, sable with two heads; and antiquary-like, pursuing this train of thought, I imagine that the first *Feld* must have been a German, who settled in Gloucestershire, and brought with him the foreign-looking coat of arms. A member of this family becomes a merchant in London: his son obtains a new grant, retaining the eagles, but with the two heads reduced to one by the English heralds, because the double-headed eagle in English coats has generally been obtained in reward for services done to the empire."

This conjecture receives some confirmation from the fact that Gloucestershire was then, as now, famous for its wool trade. And this brings us by an easy transition to the consideration of the merchants of the staple. And first for the meaning of the term. "All commodities of the realm are *staple* merchandise by law and charter; as woolls, leather, woollfells, lead, tynne, cloth." But wool being formerly

No. 11, from St. Denis' Church, York. No. 12, from Paris, (Denys Moreau). No. 13, from Cirencester, Gloucestershire. No. 14, from Arundel, Sussex. No. 15, from Ludlow, Shropshire. No. 16, is the mark of Wynkyu de Worde.

To this day the wool-packs of particular merchants are generally distinguished by some figure or device, very strongly resembling the old merchant's mark.

\* An example of this occurs in a brass in Geddington church, Northamptonshire, to Thomas and Mary Maydwell.



the chief article of exportation from England, came gradually to be considered as the *staple*.\* The word *staple* however is used generally for the statutable market for staple commodities.

The Merchants of the Staple of Calais were the most ancient company of foreign merchants. They were incorporated by King Edward III., after the capture of Calais, and had granted to them the arms described above, with the motto "GOD BE OUR FRIEND;" for the crest, "on a wreath, a ram argent, armed and unguled, or;" and "two rams armed and unguled, or," for supporters.

The next most important company was that of the "Merchants Adventurers," incorporated by King Edward IV., and confirmed by Queen Elizabeth. They bore nebulée of six argent and azure: on a chief quarterly or and gules, in 1st and 4th two roses gules, in 2nd and 3rd a lion of England. Crest, on a helmet and wreath a Pegasus argent charged on either wing with two roses proper, and for supporters two Pegasuses as in crest. Motto, "Dieu nous donne bonne aventure." (Stow, ii. 259.)

The arms of these two companies are often met with, and would puzzle many persons not acquainted with them. There were eight other trading companies, which it will be sufficient to enumerate in the order of time.

The company of the merchants of Russia.

The company of the merchants of Elbing.

The company of the merchants of the Levant.

The company of the merchants of Spain.

The company of the merchants of the East Indies.

The company of New French merchants adventurers.

The company of French merchants.

The company of merchants of Virginia.

The following are the principal particulars connected with the merchants of the Staple. In the reign of King Edward I. the staple of wool was in Westminster, and we find that the nave of St. Margaret's church was rebuilt jointly by the parishioners and this society of merchants. In 1351, 25 Edward III. it was ordered that the staple should only be kept at Canterbury, in honour of St. Thomas-à-Becket: but two years afterwards several other towns, Newcastle, York, Lincoln, Norwich, Chichester, Winchester, Exeter, Bristol, and Caermarthen were allowed to have a staple, "to the great benefit of the king, and loss to strangers and merchants."

\* By an act of parliament 35 George III. cap. 124, the woolecombers have confirmed to them the singular privilege of being able "to set up and exercise such trade, or any other trade or business which they are apt and able for in any town or place within this kingdom, without any let, suit, or molestation."

Some idea may be formed of the quantity of wool at this time exported, from the fact that a tax of fifty shillings upon every sack leaving the country, granted to the king for six years, for the recovery of France, produced in that time £1500,000 sterling, or more than a thousand marks sterling a day: whence the annual exportation amounted to above 100,000 sacks. In 1363, 36 Edward III. the staple was finally settled at Calais, and twenty-six of the richest merchants in all England were appointed farmers, both of the town and staple, for three years. Each of these had six men at arms and four archers, at the king's cost. There were always two mayors, one for the town, the other for the staple. The words MAIORIS STAPULE VILLE CALÉSIE are not uncommon on monuments, and the title appears repeatedly in state documents of the time, either when the company advanced money for the king, or the king called for their assistance in garrisoning the town. We find that in 1377, 51 Edward III. the mayor of the staple furnished the captain of the town with one hundred bill-men, and two hundred archers of the merchants and their servants. It does not appear that Feld ever became mayor of this society. In 1388, 12 Richard II., in a parliament held at Cambridge, a staple at Middleborough in Holland was also removed to Calais.

There were few, if any, of the institutions of our ancestors which were not more or less associated with religion. We have already seen the staple merchants aiding in rebuilding St. Margaret's, Westminster: and further, the place for the tronaage of wool, in London, up to the 6 Richard III. was so closely connected with a church, that to this day the parish bears the name of S. Mary Woolnoth.

While touching on this subject, it may be not inappropriate to give a translation of a bull of Pope Martin V. in 1454, copied by Weever\* from a manuscript in the Earl of Exeter's library, which allows the staple-merchants the singular privilege of having a portable altar, and a private priest to say mass, administer the sacraments, hear confessions, and enjoin penances.

— Martin, Bishop, servant of the servants of God, to his beloved sons the mayor and his deputy, and the constable and other principal persons of the company of the wool-merchants of the staple of England, health and apostolical benediction. The sincere devotion which ye bear towards us and the Roman church, not unworthily deserves that, as far as we can with God's aid, we should be favourably minded towards these your petitions, especially since we perceive them to proceed from the warmth of your devotion. Hence is it that we have inclined to your earnest supplications, that it be allowed you and your successors, the mayor and his deputy, and the constable and other principal persons of the company of the wool-merchants of the staple of England,

\* Ancient Funeral Monuments, p. 310.

and to any individual of you and of the aforesaid successors, to have a portable altar, with the reverence and honour due to it : upon which, provided that it be placed in a fitting and honourable situation, either in the town of Calais, or anywhere else, also beyond or within the seas, where it may happen that you or any one of you may be sojourning for a time, and that a staple for wool of this sort be held; we grant indulgence by the tenor of these presents to you and to your aforesaid successors, to cause to be celebrated by means of your own or any other duly-ordained priest, masses and other divine offices, without infringing on any one else's rights; in the presence of yourselves and of the other merchants of the said company present at the same place for a time, and also in the presence of the successors of yourselves and them, and of your fellow merchants.

“Therefore let it not be lawful for any man in anywise to infringe, or in a foolhardiness to contradict this cartulary of our concession. But if any one presume to attempt this, let him know that he shall incur the indignation of Almighty God, and of His blessed Apostles, Peter and Paul. Given at Mantua, on the 3rd of November, in the first year of our Pontificate.”\*

The same Pope set forth also the following form of absolution, to be pronounced by the priest to any of these merchants when dangerously ill :—

“I, by the authority of Almighty God, and of His blessed Apostles Peter and Paul, and of our Lord Martin the Fifth, Pope, to me especially committed in this behalf, according to the extent of the power committed unto me, and as much as I may and can, absolve thee, if thou shouldst die at this time, from all the punishments

\* *Martinus Episcopus, servus servorum Dei, dilectis filiis Maiori et eius locum tenenti, ac Constabulario ceterisque Principalibus Societatis Mercatorum lanarum Stapule Anglie salutem, et Apostolicam benedictionem. Sincere devotionis affectus quem ad nos et Romanam geritis Ecclesiam non indignè meretur, ut petitionibus vestris, illis præsertim quas ex devotionis feruore prodire conspiciamus, quantum cum Deo possumus fauorabiliter animamus. Hinc est quod nos vestris devotis supplicationibus inclinati, ut liceat vobis et posteris vestris Maiori et eius locum tenenti, ac Constabulario, nec non Principalibus societatis Mercatorum lanarum Stapule Anglie, ac vestrum ac eorundem posterorum cuilibet habere altare portatile, cum debita reverentia et honore : super quo in villa Calestie seu alibi etiam in transmarinis seu cismarinis partibus, ubi pro tempore vos vel aliquem vestrum esse vel declinare, et hujusmodi Stapulum lanarum teneri contigerit, in locis ad hoc congruentibus et honestis positis; per proprium vel alium sacerdotem idoneum Missas et alia divina officia, sine juris alieni præiudicio; in vestra et ipsorum ac aliorum Mercatorum diete societatis ibidem pro tempore presentium, nec non vestrorum et eorundem posterorum ac Mercatorum familiarium presentia; facere celebrari vobis et predictis posteris tenore presentium indulgemus.*

*Nulli ergo omnino homini liceat hanc paginam nostre concessionis infringere, vel ei ausu temerario contraire. Si quis autem hoc attemptare presumerit, indignationem omnipotentis Dei, et beatorum Petri et Pauli Apostolorum eius se noverit incursurum. Dat. Mant. 3 Non. Nouemb. Pontificatus nostri ann. primo.*

of purgatory which are due to thee in purgatory for the sins and offences which thou hast committed against God: and I restore thee to that innocence in which thou wast at what time thou wast baptized. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."\*

These curious documents may be at once new and interesting to many persons, to whom the form of a Papal bull is unknown: but one of this character must be distinguished from such extravagant assumptions of power as would lay a kingdom under interdict for insufficient reasons, and teach that it would be lawful for a subject to slay a king. These privileges were granted during the mayoralty of John Weever, whose epitaph at Deptford his namesake has preserved:—

ORATE PRO ANIMA—WEVER—MERCATORIS ET MAIORIS STAPUL. VILLE CALLIS.

Weever is at needless pains to distinguish between this honourable body, and *pedlars*, whom he thus describes:—

“There are a company of notable skanderouns, which greatly desire to be stiled merchants, and these are such as run from house to house, from market to market: such as haunt faires and all publick meetings; with packs and fardels upon their backs, filled with counterfeit and adulterate wares, with which they cheat, deceive, and cosin the poore countrey people: and these are called *pedlars*, quod pedes iter conficiunt—because they go on foot.”

As the capture of Calais was the cause of the incorporation of the company, so was the recapture of its fall. It lingered on through the reigns of Queen Elizabeth and King James I., under the title of “*Merchants of the Staple of England*,” and then became extinct.

Several late monuments to staple-merchants may be seen in All-Hallows' Barking church, London, of the dates 1518, 1546, 1552, 1555: and in St. Helen's, Bishopsgate, (Stow, ii. 101), there is one to John Robinson, 1592, who is described as a merchant of the *Staple of England*.

Little indeed have we made out of the personal history of the father, and still less can we tell of the son. The figure of the latter is slightly turned towards his father, which attitude is unusual. He is represented in armour of the time of King Edward IV., which differs from the earlier fashions in the following parti-

\* Ego auctoritate Dei omnipotentis et beatorum Petri et Pauli Apostolorum ejus, et Domini nostri Martini Pape Quinti mihi in hac parte specialiter commissa, secundum quod potestas mihi tradita se extendit, et quantum debeo et possum, si ista vice moriaris te absolvo ab omnibus penis Purgatorii, que tibi in Purgatorio debentur propter culpas et offensas quas contra Deum commisi ti; et te restituo illi innocentie in qua eras tempore quo baptizatus fuisti. In nomine Patris, et Filii, et Spiritus Sancti. Amen.

culars. His head is bare; his body armour, except the elbow plates, is covered by the emblazoned tabard, a loose surcoat, with the arms embroidered both before and behind and on each sleeve. Beneath this are seen the *tuilles*, *escaloped*. His legs are armed in *cuisse*s, *escaloped genouilleres*, and *jamb*s, and his feet in *sollerets*. The toes are here pointed, though by this time the custom of having them very broad generally prevailed. The spurs are *rouelle*. One mark of this style is the long sword, suspended immediately in front of the figure, diagonally from the right to the left. The *anelace* or dagger is worn on the left side. The hands are clasped in prayer, and without gauntlets.

The merchant is in the full civic dress of the period: a long loose robe, with stiff collar and sleeves edged with fur, fastened down the middle and confined round the waist by a studded belt, from which depends on the right side a *rosary*, and the *gypcière* or tasselled purse. Over this is a graceful mantle, lined with *miniver*, buttoned on the right shoulder, from which being thrown open across the breast, it falls in folds over the left arm. The hair is cropped short, and the beard shaved instead of being forked, in which fashion, as we learn from Chaucer as well as from the majority of *brasses*, merchants generally wore it.\*

The family of each is represented beneath their respective effigies: that of the Alderman, consisting of two sons and one daughter; that of the Esquire, of two sons and two daughters. The only thing observable in these small figures, is the wired head-dress of the time worn by the girls.

The beautiful brass at Wimington, Bedfordshire, (engraved by Lysons in the *Magna Britannia*, I. 151), to Roger Curteys, Lord of that manor, and sometime Mayor of the Staple at Calais, may be profitably compared with the one before us. The date of his death is 1391, so that he must have been one of the earliest mayors of the company. His beard is forked, and his feet rest upon a dog; in which particulars, as well as in having mittens, he differs from the later example. His robes, though not so rich, appear to be the same, but the mantle being less full displays the *anelace* on the left side, while on the other hand, there is not the usual *rosary* and *gypcière* on the right. Above the figure are two shields, the dexter bearing his merchants-mark, the other his arms.

It would not appear that the family of Feld ever held any manors in the neighbourhood, and of the nature of their connexion with Standon we must be content to remain in ignorance. It may seem strange that the son, possessed of sufficient property to claim the title of Esquire, and father of a numerous progeny,

\* It is almost impossible not to be struck with the strong family likeness between the father and the son exhibited in this brass.

should have left no further memorial behind him. Yet this will be no matter of surprise to those who have been accustomed to trace the history of any manor from the crowded monuments of a sepulchral chapel: they will have seen already but too many instances of decayed branches, and even extirpated families, in one troubled line of hereditary succession.

We may conclude with a moral, which our honest merchant would doubtless have gladly preached to us. We have at least a negative testimony to his worth.

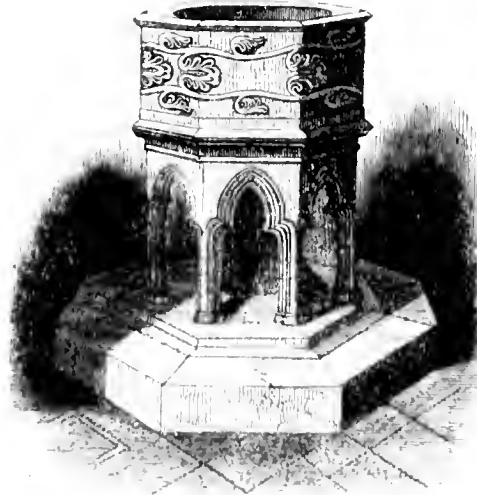
“The evil that men do lives after them—

The good is oft interred with their bones;”

and if there were wanted any confirmation to the assertion of so great an authority, it would soon be found, were one to try to recover from Time's storehouse the lost passages of one man's life. Many are the persons whom such a search would bring to light, rescued from oblivion only by their vices, remembered by the chronicler only to be branded and condemned. And if the praise or dispraise of posterity be anything, it may add one more incitement to a good life, to remember that the accidental preservation of our epitaph may lead, after the lapse of more than three centuries, to an investigation of our life and character; and that the picture then drawn of us may be more full, and at the same time more blameworthy, than the sketch we thus conclude of our *MERCHANT OF THE STAPLE*.

*Emory College.*

B. W.





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## A PRIEST FROM NORTH MINNS.

CIRCA 1340.

The vice of them that ben ungood  
Is no reprice unto the good.  
For every man his owne workes  
Shall beare: and thus as of the clerkes  
The good men ben to commendē,  
And all these other god amende.  
For thei be to the worldes ric  
The myxtour of examplarie,  
To reulen and taken hede  
Betwene the men, and the godlyede.

GOWER. *Conf. AM. PROL.*

A WELL KNOWN story is told in some of the valleys of the Alps, concerning the discovery of the body of a young man who had fallen down a precipice in the mountains some fifty years before the discovery was made, and was then found preserved in a strong case of ice, exhibiting, like the crystal coffin of S. Carlo Borromeo, the unchanged features of a youth. Much curiosity of course was created in all the surrounding neighbourhood, to know to whom these features might belong; and memory was for some time vainly taxed to recall the name of any one who had been supposed to have perished by the catastrophe of which this person had been manifestly the victim: till at last an old woman, tottering on the extreme verge of the period allotted to human life, having been brought to the place probably in consequence of some suspicion of the truth, recognised in the handsome and un mutilated features the lineaments of the youth to whom she had plighted her first love, and who had suddenly disappeared when they, the fairest flower of the village and the hero of the canton, were about to join their hands in wedlock, then both in their teens.

Something similar to this is presented by the contemplation of those monumental records which furnish the subject of this work, as indeed by every form of imitative art. It has arrested for us the distinguishing features of one like ourselves, before they have been consigned to dissolution, and have ceased to tell their tale of character and passion, which gave life to the circle of which those features were once the centre. The crowned head recalls still to a king, if he will look upon it wisely, the cares and anxieties and duties, as well as the fortune and pride, of Princes; even though he go not forth now, as his predecessors did, in mail or helmet, and though the might of a military conqueror be exchanged for the pacific counsels of a constitutional sovereign. The merchant will look with curiosity on his forerunner of three or more centuries, and mark there the triumphs, as he deems them, of commerce and civilization. The priest will gaze with still more interest on the countenance and vestments of one who was once, with little difference, what he is now, minister of the same Lord, teacher of the same faith, administrator of the same sacraments; and build upon the comparison inquisitive and profound speculations on the differences which seem to distinguish that period from his own, on the trials and perpetuity of the militant Church of Christ.

The Priest of whom we have now to give a description, might, we think, provoke invidious comparisons with his modern antitype, so far as external decoration is concerned. Modern costume gains in simplicity and sobriety, it is to be hoped, what it loses in professional character and in beauty; but we scarcely think it can be denied that it loses in these. A priest looks more like a priest under the ancient vestments, just indeed as a merchant looked more like a merchant, and a maid differed from her mistress; it is the tendency of modern progress to assimilate as well as to equalize; and, within the limits necessary for keeping every thing and person to their just work, we have no mind to object to this. We would not, and we cannot resist this onward tendency of civilization, and are thankful for our freedom. Still we may be allowed to remark as a subject of congratulation, that in proportion as men are coming more to regard their duties, they connect the performance of them with greater regard for the external forms which were devised for putting in mind of them: and that to undervalue the claims of professional costume is coming every day less to be considered a mark of spirit, or indeed of anything but (to say the best of it) an indolence unworthy of that zeal of caste, which extracts from a corporate spirit the power of great, because united, exertions.

The church of North Mimms, which is dedicated to S. Mary, consists of chancel, nave, two aisles, tower at west end, north chapel, and south porch. It is of early Decorated date, with the exception of part of the south porch, which is earlier; the west door is a simple but very elegant specimen of the style. At the south side of the altar is a very fine alabaster slab on an altar-tomb, representing a lady in full Elizabethan costume. The date appears to be 159-; the name is illegible, but the ragged staff and bear shew her to have been a connexion of the Warwick family.

There are several brasses besides that here engraved.

- (1) A knight without legend, temp. K. Edw. IV.
- (2) Lady Elizabeth Knowles, and two children (1458).
- (3) A knight and his lady, circ. 1560, with the following legend:—

This tomb enclosed holdeth fast a Martha both in name and life,  
 In love sure lynkt while life did last, to Richard Butler spoused wife,  
 Who did not draw full twenty yere the fatall lyne of lachys threed,  
 Yet did in tender youthe appeare a matron both in word and deede.  
 She feared God, and sought his praise : a world it was to hear, and see  
 How godlie she did ende her dayes : a myroure surelie myght shee be.  
 In berthe to her he gave no place ; yet she for bloode a woorthye matche,  
 He did descend of knightlie race, and she of whence shee sprang did smatche.  
 Of olive tree she was a branche : out of of purpose ye may well saye  
 From worldly soyle to make the change, a heavenly place for to enjoye.  
 And surelie what of her is said nowhit to him can be dispraysse.  
 In hym was snehe foundation laid as did continue since alwaies.  
 Each wight in hym such virtue found by triel truth for to explain  
 For dew desert ye trumpett sound for to pronounce that worthlie fame.  
 In erth yf wight had ever care to live upright in cyvel sorte  
 He might of all the standert beare of faithful friendship by report.  
 But she did first begin the daunce in flowring yeres to pass the way.  
 .....death doth lyfe advansee where he since walketh -----

This brass bears much resemblance to that of one Wade, mentioned in p. 49.

- (4) A chrisom child, partly concealed by the altar.

The brass we are considering, from its richness, its central position, and its similarity in style to the church, is probably that of the founder, and cannot be placed later than 1330.

The effigy is vested in the Eucharistic robes, the alb, the chesible, the stole, the maniple; the orfray of the priest is richly worked in quatrefoiled circles. The canopy contains on the dexter side, S. Peter, S. John the Evangelist, (known by the chalice and serpent,) and S. Bartholomew; on the sinister.

S. Paul (with his sword), S. James (with his cockleshell), and S. Andrew. Above is the blessed Virgin and child, with two angels swinging censers.

The chalice is remarkable, not being held as usual in the clasped hands, but placed below them. In this respect it differs from a brass in Wensley church, which otherwise it greatly resembles, in which the chalice is placed above the hands, and the latter are not clasped, but crossed.\*

The arms, a saltire between four cross-crosslets fitchées, shew the family to have been Russe or Brampton: it was probably the former.

The stag crouching at the feet, may refer to the following legend of S. Aidan, concerning whom Archbishop a Voragine thus writes in the Golden Legend:—

*Sanctus autem puer Aidus, qui et Aidanus a multis vocabatur, elevatâ voce in campis legebat; et cum venator cum canibus cervum in illo loco persequeretur, cervus ad puerum lassus divertit: et quasi auxilium ab eo postulans coram eo in terram genua flexit; et canibus ubique in vanum discurrentibus cervus illasus evasit. Fol 2.*

There is a remarkable similarity between this figure and that on an altar-tomb in Beverley minster, represented in the Glossary of Architecture.

If the reader require some more particular account of the person thus commemorated, we must do our best to satisfy his curiosity out of but scanty materials. Suppose him then to have been born in the village where his body now reposes; the younger son of the proprietor of a rich domain, probably of a branch of the noble family which still, under the name of De Roos, upholds the premier Barony of England. His elder brother, of a martial and impetuous spirit, early won his spurs in battle with the Infidel, and yielded his life and his inheritance before the walls of Joppa. The secular prize which thus descended to his younger brother, had no attractions for one already weaned from the world. He had been at an early age destined for the priesthood, and had received his first instructions from a holy man, maintained in his father's house, who had instructed and amused him by imparting the knowledge of polished arts then newly cultivated in France and Italy, and had enlightened his mind with philosophy, taste, and learning, imbibed in the schools of Padua. His pupil, the hero of our story, was sent in like manner to Cambridge; Cambridge, how different from what Cambridge is now! No sooner is he settled down in Hugh de Balsam's new foundation, than he applies himself to the study of rhetoric and logic, in obedience to the will of the pious founder. Rarely is his place in his own college chapel† found vacant at canoni-

\* There is a drawing of this beautiful brass in Cræmer's Specimens of English Ecclesiastical Costumes.

† Rebuilt in 1350, and dedicated to our Lady of Grace: now known by the name of Little St. Mary's Church.

cal hours, though sometimes, for the sake of the more majestic service and superior choir he visits the Grey Friars' church, (now the bowling-green of Sidney,) or that of the Carmelites, (now S. Catharine's Hall). Or, on a summer's evening, he will stroll through the pleasant fields which border the Cam, and attend vespers in the new church by the Children's Well; or in some dark chamber of God's house, or Knapton Place, or Oving's Inn, or S. Gregory's Hostel, will discuss with some friend the last thesis of Master Hilley, the Carmelite, *De essentiali differentia Probabilitatis et Possibilitatis*; or doubt how far Master William Kingsham, the Dominican, had solidly refuted the *Sorites* at Pythagoras's school. Then he will indulge his architectural taste by loitering near the rising churches of Grauntecestre and Trompington; and peradventure Sir Roger de Trumpington, when a boy, might not be unknown to our youthful collegian. Thus the years roll pleasantly and peacefully away: he sees his beloved University rising in power and wealth, though little that has become matter of history occurs during his residence. Galfridus de Pakenham indeed paves the town, the church of S. Mary ad Castra is burnt by the Jews, who are in consequence expelled the University, and king Edward I. pays a visit of two days to the castle: but scarcely another event of great interest occurs.

The property which had descended to him, and which he was still in condition to enjoy, he took the necessary steps for devoting to the service of God. Among these provisions one was to rebuild and endow the church of his birth-place, of which he became afterwards the pastor, instead of the patron. Here, in exchange for the gifts of wealth and luxury, he tasted the blessedness of him who has authority to visit the bed of death and sickness, or the abode of sin and shame: the converse and oversight of an affectionate flock that took the word of God from his mouth, and the blessed sacraments from his hand, replaced the endearments of domestic joys: and as he ministered in holy things to them over whom he might have been lord, he felt no doubt how much such service was above such sovereignty, and how truly that life was well spent and rich enough in blessings, which had kept before his eye so constant and promising a hope of heaven. Such examples, even in our days of worldly calculation and selfishness, are not without their counterpart, whether we seek it among those who in collegiate retirement dedicate their hearts and understanding to God's service, leaving the busy world, which holds out to them no equivalent for that more durable blessedness of which so often it perils the attainment; or among those who, mourning over the spiritual destitution of God's people, spare not of their substance to restore the houses of God in the land. And

there, his course finished, he lies interred amidst the harvest of which he had sown the seed, amongst those his spiritual children whom this brass, his only memorial, served to remind of him who had led as well as pointed them the way to heaven.

Yes, his only memorial; for, lest the reader of these pages should marvel too painfully as to the sources from which we have derived these particulars, or, more boldly distrustful should venture to enquire our authority, we think it right at this point to acknowledge, that not one word of what we have said has any historical or traditional foundation, and in all probability not one syllable is true. But we hope it may be pardonable to have penetrated into the regions of fancy in search of the shadows of things that were, wherefrom to sketch a picture of what might have been; to borrow the lights and shadows for the outline of a character to which some might probably be found in that day to answer, if not he whom it professes to recall; which might on a fair average represent the priest of many an humble village of the 14th century, if it do not in every respect, and with perfect accuracy, recal the chalice PRIEST OF NORTH MIMMS.

T. T.

*Trinity College.*





SIR ROGER DE TRUMPINGTON,  
AND THE MILITARY BRASSES OF CAMBRIDGESHIRE.

2190.

Victorious men of earth, no more  
Proclaim how wide your empires are:  
Though you binde in every shore,  
And your triumphs reach as far  
As night or day:  
Yet you proud monarchs must obey,  
And mingle with forgotten ashes, when  
Death calls yee to the croud of common men.

SHIRLEY.

THAT the Monumental Brass represented on the opposite page was designed to commemorate one of the TRUMPINGTON family, is sufficiently apparent from the arms affixed to his shield and ailettes, whilst the label upon the latter denotes that he was the eldest son. There are three of the family who are mentioned as having flourished at the end of the thirteenth and the beginning of the fourteenth century.

The first of whom any mention is made is a Roger de Trumpeton, who held by military service the manor of Moggerhanger in Bedfordshire, the manor of Tudham in Suffolk, and the manors of Gratton (Girton) and Trumpington in Cambridgeshire.<sup>1</sup> He died in the year 1289, leaving a son and heir named

Egidius de Trompeton, who was then twenty-two years old. The same year the king received his fealty for the lands and tenements that his father held before him.<sup>2</sup> In 1314, he was summoned to perform military service against the Scots.<sup>3</sup>

<sup>1</sup> Calend. Inquis. post mortem, 17 Edw. I.

<sup>2</sup> Rot. Origin. 17 Edw. I.

<sup>3</sup> Parl. Writs.

In 1316, he was certified to possess the aforesaid manors of his father.<sup>1</sup> In 1322, he is spoken of as knight, when he was returned by the Sheriff of the county of Cambridge, as being in prison, and therefore unable to attend the muster at Newcastle-upon-Tyne.<sup>2</sup> And in 1324, he was summoned to attend the great council at Westminster. Beyond this there is nothing of importance known about him. He left his manors before mentioned to his son, Roger de Trumpyngton, and his heirs.<sup>3</sup>

In a roll of arms of the reign of Edward II., the arms of Sire Giles de Trompintone, are described as "azure, crusule de or, a ij trompes de or."<sup>4</sup> It is quite clear therefore that the present brass cannot be intended for Egidius, or Sire Giles de Trompintone.

The first time the name of his son Roger de Trompeton occurs, is at the battle of Boroughbridge, in 1322, when he is taken prisoner in arms against the king, and upon the roll of battle his armorial bearings are thus described, "dazur ii trompes dor croiselee dor i label dargent."<sup>5</sup> For this offence he was sentenced to a fine of two hundred marks, and obliged to find six bondsmen who would each be surety for him in the same sum. It was on such considerations only, that his life was spared. In 1324, he is returned by the Sheriff of Bedfordshire as holding lands there, having now inherited the property of his father, but not resident.<sup>6</sup> In the next year he is summoned as from the county of Cambridge, to perform military service in Guyenne, having obtained a pardon upon the condition of serving the king in his war.<sup>7</sup> After this no mention is made of him, but in the next reign we find his widow Matilda adducing proof before the king's justices at Bedford, of her right to the manor of Moggerhanger, in that county, from its having been bequeathed to herself and husband by Sire Giles.

It would appear at first inquiry, naturally enough, that the brass now engraved was intended to commemorate the important personage last described, as the arms on the back of the Boroughbridge Roll accord with these upon his ailettes and shield. Yet there is too much inconformity in the costume to favour the supposition: and besides this, we have fortunately had left to us a few important notices relative to the first Sir Roger Trumpington that authorise us on ground sufficiently reasonable to assign the memorial in question to him. Nor have we any reasons for supposing that the doctrine of heraldic differences was so rigidly adhered to in these earlier times as to make it improbable that the label inserted in the arms as borne by the grand-

<sup>1</sup> Parl. Writs.

<sup>2</sup> *Ibid.*

<sup>3</sup> Placit. de quo warrant. p. 48.

<sup>4</sup> Nicolas' Roll of Arms, temp. Edw. II. p. 50.

<sup>5</sup> Parl. Writs. p. 199, Appendix.

<sup>6</sup> Parl. Writs. p. 659.

<sup>7</sup> *Id.* p. 692.





son might not also have been used by the grandfather, and who might very likely have been also entitled to these arms as an elder son himself. The file may have been used appropriately by either of them. There is, however, a circumstance that cannot be overlooked in the history of the grandfather, and it is one of the most interesting kind, for it is known that he really *was* a crusader, as we find in Rymer a safe conduct for him with Prince Edward to the Holy Land; and, as if there should be no deficiency of proof, the hero himself is mentioned as one of the thirty-eight knights who figured in the tournament of Windsor park in the 6th, Edw. I., 1278, on which occasion the ailettes (*par allet*) or little wings of leather tied on the shoulders by silken cords were furnished him by Milo, the currier. The price of these, we are told, was eight pence, and the cost of the whole suit of armour furnished him at the King's charge for the occasion was nineteen shillings, consisting of a tunic, surcoat, a pair of ailettes, a crest, a shield, a helmet of leather, and a sword of balon.<sup>1</sup> The whole of these facts taken collectively, lead us to assign, without any hesitation, the brass in the Church of Trumpington, to Sir Roger, who held its manor, and died in the year 1289. About which period the sepulchral memorial to him was executed.

The sepulchral brass of Sir Roger de Trumpeton is one of the five specimens, now remaining, which represent the deceased with his legs crossed. From having them in this position, it has been imagined that all of the warriors thus represented joined in the Crusades. Of this, however, unless in the present instance there is but insufficient evidence.

The plate of our hero shews him wearing the armilause, or surcoat, over his hauberk of mail. The head, covered by the *coif-de-mailles*, rests upon the *heaume*, which is attached by a chain to a narrow *cingulum* or girdle round the waist: an example unique in England, and probably in other countries. On the back of shoulders are ailettes or little wings charged with his arms. The shield on the left shoulder is sustained by a *gigue* or narrow strap, and the sword, which diagonally crosses the body, by a broad belt. His *chaucous* of mail are covered at the knees by *genouilles* of plate, and he wears a simple *pyek spur*. As a work of early art, this monument is highly interesting, and with the exception of a still richer one in Acton church, Suffolk, the finest of the series. That of Bacon at Gorleston in Suffolk, is not perhaps so worthy of notice as a work of art, but must yet be considered extremely curious.

In the church of WESTLEY WATERLESS is a very beautiful brass representing Sir John Creke;—the defunct with uplifted and naked hands, standing by the side of his wife, under a canopy that formerly had cusps and crockets, though it is now so

<sup>1</sup> *Archæol.* v. xvii. p. 299.

much mutilated that most of these are gone. He wears a small and highly ornamented bacinet. His hauberk, coming to a point before, is made of banded mail: the arms and legs are protected by pieces of plate strapped over the mail. The feet are partly covered by mail and partly by plate. Under the hauberk he wears a gambeson, and over that a jupon, whilst over all we find the cyclas.<sup>1</sup>

The costume of this brass bespeaks a particular period, and its extraordinary resemblance in every respect to the brass to Sir John Dabernoun,<sup>2</sup> the date of which is ascertained, enables us immediately to assign it to the same age. In fact, there are perhaps but three years' difference between them.

The arms upon the shield indicate that it was put down to one of the family of Crek, Crake, or Creyk. Mr. Lysons therefore is in error when he says the bearings of this family are different from those here represented; for the common ordinaries all prove the contrary.

In 1289, John Creke claims before the king's Justices the manor of Westley Waterless which belonged to his father Walter. In 1310-1311, a grant is made to him by the crown of the custody of the lands held in the counties of Norfolk, Suffolk, Cambridge, and Huntingdon, which were held by Walter Langton, Bishop of Litchfield and Coventry.<sup>3</sup> In 1316, he is mentioned as Lord of the Township of Westley, and joint Lord of Pampesworth, or Pampisford, in the county of Cambridge.<sup>4</sup> In 1319, he has granted to him the custody of the Royal Castle of Cambridge.<sup>5</sup> In 1320, he is Sheriff of the County and Knight of the Shire,<sup>6</sup> and obtains his writ for his expences in attending Parliament.<sup>7</sup> In 1321, he is again returned member.<sup>8</sup> In 1322, he joins with many others in forcibly entering upon the manor of Saham (Soham), upon which occasion there was a special commission of oyer and terminer for trying him.<sup>9</sup> In the same year he is returned by the Sheriff as aged and infirm, and unable to perform military service in person against the Scots, as directed by the general summons, (15 Edw. II).<sup>10</sup> In 1324, he is again returned Knight of the Shire;<sup>11</sup> and after this we find him no longer mentioned. Besides this, he was often assessor and collector for the county, as well as conservator of the peace, and one of the king's Justices of oyer and terminer.

<sup>1</sup> A representation of this brass is given in "An endeavour to classify the Sepulchral Remains in Northamptonshire and the Midland Counties."—Parker, London, Plate 2.

See Stothard, Monumental Effigies, Plate 60.

Rot. Orig. p. 183.

<sup>2</sup> Id. p. 250.

Parl. Writs, vol. II, p. 323.

<sup>3</sup> Id. vol. I, p. 221.

Id. vol. I, p. 229.

<sup>4</sup> Id. vol. I, p. 237.

<sup>5</sup> Id. vol. II, p. 188.

<sup>6</sup> Id. vol. I, p. 587.

<sup>7</sup> Id. vol. I, p. 638.

The brass attributed to one of the Argentine family, in the small church of HORSELEATH, is in several respects a remarkable one. It represents the defunct, clad in a jupon with scalloped edges, worn over an haubergeon or short shirt of mail, which is apparent at the lower extremities, and at the shoulders. He wears a conical bacinet, to which is attached the haubergeon. He has epaulieres on his shoulders, brassarts on his arms; coudes or coudes upon his elbows, and gauntlets divided into fingers upon his hands, which are raised in the attitude of prayer. A handsome baudrick decorated with quatrefoils passes round the waist, and buckling in front, the ends hang down before. His cuissarts are made of pourpoint, and this unusual example of costume enables us to assign the date of the present brass to about the close of the fourteenth century. It in all probability is intended to represent Sir John de Argentine, who died in the year 1382.<sup>1</sup> The two brasses to the Cheynes in the church of Drayton Beauchamp in Buckinghamshire, are very like it: one of these, to Sir Thomas Cheyne, the beloved standard-bearer of Edward III., bears the date of 1375, and there is so much uniformity both of style and costume betwixt them, that the Horseleath brass may reasonably be assigned to this period.

Belonging also to the same time, and similar likewise in the characteristic feature of the pourpointerie, is the brass to Sir Miles Stapleton, 1365, (engraved by Cotman, v. I. Pl. 4.) and formerly in the church of Ingham, Norfolk. Nor is that to Sir John Cobham, in Cobham church, Kent, much different, though it is the latest of the series, belonging in fact to the year 1407. The pourpoint is more commonly represented in effigies than in sepulchral brasses. Examples of it may be seen in the effigies of Sir Oliver Ingham (1343), in one in the abbey church of Tewksbury, in that of Sir Humphrey Littlebury in Holbeach church, Lincolnshire, and in two effigies in the priorial church of Abergavenny. The term *pourpoint* is derived from the Latin *perpunctum*, or sewn through, as the garment being made of silk, cloth, or leather, it was padded or sewn through. Below the pourpoint, the deceased is represented in genouailles, which have their upper and lower edges ornamented with studs. His legs are covered by jambres, and his feet, resting on a lion, wear pointed sollerets, composed of five lames of steel. The sword hangs straight on the left side of the body. There was formerly an angel represented as a supporter for the head, but nearly the whole of the figure is gone, and unfortunately, with the exception of one unimportant word, the whole of the inscription round this highly interesting brass is destroyed.

In the church of WISBEACH ST. PETER, is a fine brass to the memory of Sir

<sup>1</sup> Collectanea Topographica, vol. III, p. 40.

Thomas Braunstone, constable of the castle there in the fifteenth century. It represents him in a plain conical bacinet, to which is attached a camail or tippet of mail. He wears a jupon with plain borders, under which he has a haubergeon. His genouilles are highly decorated, so are his shoulder pieces, coutes, and baudrick. He has gussets of mail over the instep, and besides a richly ornamented sword on his left side, an anelace on his right. His gauntlets have embroidered cuffs; there are gads or gadlings on the fingers. This figure, which is six feet and a half high, stands under a crocketed canopy, the greater part of which is gone: but the inscription as follows still remains:—

Icy gist Thomas de Braunstone jadis conestable de Wicebeeche qi mourist le vingt septieme jour de May l'an de nostre seignour mil cece primer. De l'alme de qi Dieu par sa grace eit merey. Amen.

There is so much similarity between this brass, and the two fine ones to the Swinbornes, in the church of Little Horkesley, Essex, that there is every reason for thinking they are all by the same artist.

In LINTON church, Cambridgeshire, there is a brass exhibiting a very good specimen of the plate armour of a knight at the beginning of the fifteenth century. He is represented entirely in plate, and this enables us to fix the date of the brass itself somewhere between 1410 and 1430, as there are several others in existence of like character, having inscriptions which assign them within these periods. He has epaulieres on his shoulders, and palettes between the arms and the body. There are brassarts on the arms and wrists, and fanlike pieces on the elbow. The uplifted hands, are clothed in gauntlets that have gads or gadlings, and have cuffs embroidered with cusps. From the hip to the thigh the deceased wears taces, formed as was customary of six lames. The sword-belt, ornamented with quatrefoils, goes diagonally across the body from the hip to the top of the thigh. The legs are encased in greaves or bainbergs, the thighs in cuisses; the knees are covered with genouilles, and the feet have pointed sollerets. The knight seems to have been supported by a lion, but as part of the beast and a portion of the figure of the knight himself is concealed by a pew, this point is rather uncertain.

The most remarkable feature in this sepulchral brass is the narrow fringe of chain mail hanging from the gorget round his neck, and from this circumstance it is certainly deserving of attention. The arms belonging to the present brass, lead us to think it was intended to commemorate one of the Paris family. The brass measures two feet seven inches in length.

Not unlike the last mentioned funeral monument, is a brass to the memory of Baldwyn St. George, in the church of HATLEY ST. GEORGE. The points of difference appear to be these. Instead of palettes, as in the former instance,



we have roundels, or circular plates, over the arm-holes; the diagonal sword-belt is plain instead of being ornamented, and in addition to a sword on the left side, a small misericord is suspended from the right. The inscription underneath, which is as follows, enables us to assign these two brasses, as well as the following ones, to a particular time:—

Hic jacet dnus Baldewinus Seyntgeorge miles qui obiit xvij die mense februar Anno dñi mccccxxv.

It is two feet seven inches long.

In all respects similar, with merely the exception of not having the misericord, is a brass in the neighbouring church of Cöckayne Hatley St. Mary. There is every reason for thinking that both these brasses were executed by the same artist. The present one is three feet long.

By far, however, the finest example of plate-armour will be found in the sumptuous brass at HIXXTON, to the memory of William Skelton and his two wives, who lie on each side of him. He was a person of great importance, being Seneschal or Steward of the Duchy of Lancaster, in the reign of Henry the Fifth. The only difference in the costume of this and the two preceding knights, consists in the present one shewing the extremities of the petticoat of mail underneath the tuilles. In every respect it is a very fine sepulchral memorial, and its inscription fixes the date in the year 1416. It measures three feet seven inches long.

There are two other brasses in Cambridgeshire like the foregoing, but they shew such complete uniformity in their representation of the plate-armour worn at the period, that it is unnecessary to describe them. The churches of BALSHAM and WESTON COLVILLE have each fair specimens like those already noticed.

In the church of QUY is a good brass to . . . . . who died in the year . . . . . He is represented bare-headed, and in the usual attitude, with uplifted hands. He wears a gorget or hallacret of plate round his neck. The left shoulder has a gusset of mail over the arm-pits, and the shoulders themselves are protected by pieces, which have pass-guards; each of the shoulder-pieces is something different. The coutes are heavier than they were fifty years previously, and the taces are broader in the laues, and fewer in number. In addition to these we have tuilles or toiles over each thigh. The sword is suspended by a handsome belt, that hangs from each side the body. The petticoat of mail is visible below the taces. The thighs have cuisses of plate; the knees have genouailles, and the shins jambres. Underneath are represented twelve sons and four daughters. This brass measures three feet long. It is a very capital one of the period.

In the church of Sawston is a highly interesting, though mutilated, brass to a knight in the year 1450. He is represented in a complete suit of plate, with very remarkable elbow-pieces, larger perhaps than any others that have hitherto attracted notice, though not so rich as those worn a few years later, namely in 1484, by Sir Thomas Peyton, as shown in his brass at Isleham. This latter monument is highly beautiful, and deserves careful examination. It presents a good instance of the moton and the placard.<sup>1</sup>

The sepulchral brass of John Burgoyne, in Impington church, represents him with naked uplifted hands, in the attitude of prayer. He is bare-headed, and wears a hausse-col or gorget of chain mail round the neck. The upper part of his body is covered by a surcoat emblazoned with three talbots, the arms of Burgoyne. Underneath is a tight body-vestment ornamented with pourpoint betwixt the wrist and the elbows. He has cuisses upon his thighs, and rather tastefully shaped genouilles on his knees. The legs are protected by jамbs, having gussets of mail over the insteps, to admit of free action for the lower parts of the limbs. He has poulains or broad-toed shoes on his feet, and rowel spurs. Seven sons are placed underneath, and two daughters under the figure of his wife, who lies by his side on the same slab. The inscription is partially destroyed: all that remains of it at present is—

Hic jacent Johannes Burgoyne Armiger, et Margareta uxor ejus qui quidem Johannes obiit decimo sexto die mense Octobre anno domini millesimo quingentesimo quinto et predicta Margareta obiit die mense anno domini millesimo quingentesimo quorum ———

No doubt the termination was “animabus propicietur deus.” The length of the figures is three feet each. Escutcheons of the arms were formerly let into the slab, over the heads of each figure.

This brass of John Burgoyne bears great analogy to those of Sir Ralph Verney<sup>2</sup> and wife, 1546, in the interesting church of Aldbury, county of Herts: to that of William Cotesby<sup>3</sup> and wife, in the church of Ashby Ledgers, county of Northampton: and to that of Sir Thomas Blenerhassel<sup>4</sup> in Frause church, county of Norfolk.

For a more full account of these and other pieces of armour described in these notices of the military brasses in Cambridgeshire, the reader is referred to Mr. Hartshorne's account of the Sepulchral Monuments in Northamptonshire.—Parker and Deighton, 1840.

<sup>1</sup> Engraved in Clutterbuck's Hertfordshire.

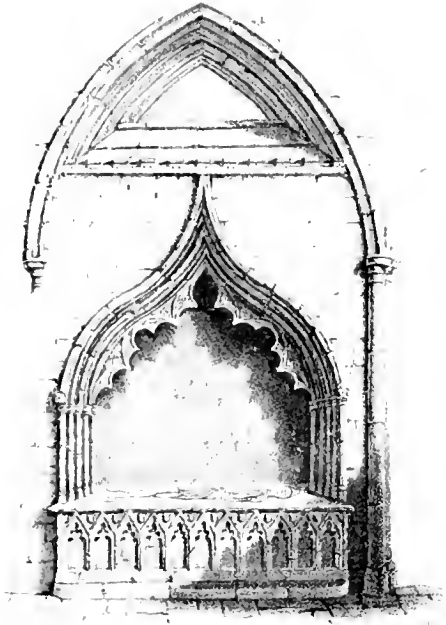
<sup>2</sup> Engraved in Baker's History of Northamptonshire.

<sup>3</sup> Engraved in Cotman's Sepulchral Brasses, vol. I. Pl. 63.

C. H. H.

*Pl. 63.*

NOTE.—Descriptions of two instances, Sir Henry Englysh, at Wood Ditton, and the Pary's brass in Hertfordshire church, are wanting to make the account complete: these will be given in a future number.









## DR. JOHN BLODWELL.

BALSHAM CHURCH, CAMBRIDGESHIRE.

*Ὁ σφραγιστὴς αὐτὸς ἐπέλιξ ἄρ' ἡν,  
ἅπτις τίδ' ἔργον ὤπισσεν.—ÆSCH. THEB. v. 486.*

To redeem, in after ages, from the oblivion to which the silence of contemporaries has consigned them the lives and characters of eminent men, is indeed a laudable and interesting endeavour; but it is one which, from its very nature, is too often attended with a success by no means commensurate with the labour of the undertaking. For when, in default of direct historical testimony, an epitaph, a record, or a tradition has told its brief tale; when some slight and perhaps deceptive clue has guided us in tracing with profitless patience a mazy labyrinth of references to rare and voluminous works of long-forgotten authors; our only remaining resource must consist in a diligent collection of such scanty reminiscences or incidental notices, as a tedious research may discover dispersed through the writings of those who lived in times ere yet the memory of the departed had perished from the face of the earth. Yet even these casual and brief accounts, individually unimportant and uninteresting though they may appear to be, will when carefully arranged and compared not unfrequently furnish valuable and unexpected aid in the illustration of contemporary customs, characters, and events. And as biography is usually more or less directly connected with and illustrative of history, so especially will all particulars relating to the lives of eminent Churchmen who flourished before the time of the Reformation, be received with interest by those who are desirous of obtaining an accurate and unprejudiced view of the true religious principles and observances which marked the unreformed but sincere faith of our pious forefathers. Hence

it is not without some feeling of disappointment that we are compelled to avow the ill-success which has attended our own endeavours to obtain authentic information respecting the life of Dr. John Blodwell, the subject of the following brief memoir. In fact, as this divine does not appear either to have been an author, or to have taken any active and conspicuous part in contemporary events, civil or ecclesiastical, but few and scanty particulars, and these for the most part mere documentary records of appointments to certain preferments in the Church, can at this distant period be obtained, in addition to the meagre account which the time-worn legend on the Brass itself furnishes of the "ancient clerke" who has so long slept unhonoured and forgotten below.

John Blodwell (or perhaps, more properly, John de Blodwell) was born at the village of Llan-y-blodwell,<sup>1</sup> near Oswestry, in Shropshire, on the confines of North Wales; of which country the inscription on the Brass testifies that he was a native. Since we learn from the same source that he died "vetulus," and "caecus," and know that he was appointed to an important ecclesiastical dignity as early as 1418, we cannot safely assign a later period for the time of his birth, than about the year 1380.<sup>2</sup> The inscription above alluded to<sup>3</sup> further informs us that he received a foreign education, having studied the law at the ancient and celebrated University of Bononia (now Bologna), whence he retired to "practise" at Rome. Whether we are to understand by this that he actually practised the *civil* law in that city, and subsequently, from some unknown circumstances, devoted himself to the service of the Church; or whether he there prosecuted, as a preparation for Holy Orders, the study of the *Canon* law,—is a question which the great obscurity of the second verse of the legend renders it difficult to determine. However this may have been, we find him in 1418 installed as Dean of St. Asaph's, in which diocese he was born; this being the first preferment recorded, although he must doubtless have previously exercised the functions of a priest in a humbler sphere. It appears however that neither his name nor appointment to the above dignity is registered in the Red-Book of that church. The list of Deans is given very imperfectly by Wharton, in his *Historia de Episcopis et Decanis Assarensibus*, published in 1695; more completely by Browne Willis, in his *History of St. Asaph*, (1710);

<sup>1</sup> Willis's Survey of St. Asaph, by Edward Edwards, 1804, vol. i. p. 168. The village "takes its name from Offa's Dyke, *Plaid-Wal*, or wall of contention. Offa's Dyke ran farther into the marches here than in any other part of it, and this might have occasioned contests between the English and Welsh."—*Ibid.* p. 379.

<sup>2</sup> That he died at a very advanced age may fairly be inferred from the facts adduced below, p. 83.

<sup>3</sup> See p. 77.



but most fully and accurately by Edward Edwards in his edition, already referred to, of the latter work; who alone gives Blodwell's name and the date of his installation, though he does not inform us from what sources he derived his information. In addition to the above preferment Blodwell was successively promoted to, and probably enjoyed at once, several high and lucrative dignities. We find him collated to the prebendal stall of Curborough in the cathedral church of Lichfield, in May 25, 1432;<sup>1</sup> to that of Warham in the church of Hereford,<sup>2</sup> in 1433; and elected a Canon of St. David's;<sup>3</sup> but the date of this last appointment is not ascertained.

"In the registry of Durham," (says Edwards,<sup>4</sup>) "I find Blodwell styled Dean of St. Asaph's; and by the name and title of Dean of St. Asaph he appeared to, and answered as, one of the proctors or deputies of Thomas Langley, Bishop of Durham, in the council held at Basil." This was in 1433. The name of Blodwell does not, as far as we are aware, occur in any of the voluminous accounts of this protracted council: it appears, however, that in this very year, 1433, eight Doctors of Divinity were sent from England to fill up certain vacancies caused by the death of some of the first English Delegates; and it is extremely probable that Blodwell was among the number of these.<sup>5</sup>

In the year 1439 we find our divine recorded as holding the valuable rectory of Balsham;<sup>6</sup> plurality of Church preferment being, there is reason to fear, in those times not regarded in the unfavourable light in which we are now justly inclined to view it. Probably in the same year he was appointed vicar-general to Lewis de Luxemburgh, who was elected to the bishopric of Ely in 1438, and allowed by a dispensation from Pope Eugene IV. to hold it in commendam, being at the same time Archbishop of Rouen and Cardinal.<sup>7</sup> Mention is made of one William

<sup>1</sup> Willis's *Cathedrals*, (ed. 1727,) p. 432. Harwood's *Lichfield* (1806), p. 222.

<sup>2</sup> Willis, *ibid.* p. 602. Blomefield, *Collect. Cantab.* p. 203.

<sup>3</sup> Willis's *Survey of St. Asaph*, by Edwards, vol. i. p. 168. Blodwell's name however is not found in the list of dignitaries of this Church in Willis's *History of St. David's*, his *Cathedrals*, or in Le Neve's useful but imperfect work, *Fasti Ecclesie Anglicane*.

<sup>4</sup> Willis's *Survey*, &c. p. 168. The document cited by him does not appear to have been made public.

<sup>5</sup> Duck's *Life of Archbishop Chicheley*, (reprinted in Bates' *Vite selectorum virorum*, 1681.) p. 12. "Inde de decernendo ampliore legatorum numero eum synodo egit Henricus, quod e legatis superioribus aliquot Basiliæ fati cesserant. Ergo delecti sunt octo doctores Theologie, et juris utriusque, Basileam transmittendi." See Collier, *Eccles. Hist.* pp. 661, 666. Fleury, *lib. cviii. c. 133.*

<sup>6</sup> Bentham's *Ely*, p. 171. Blomefield, *ut supra*.

<sup>7</sup> This dispensation was confirmed by a patent from Henry VI., in 1441, (see Rymer's *Fœdera*, vol. x. p. 841,) but the promotion was opposed by Archbishop Chicheley. The Cardinal was the only

Erard, procurator-general to this Prelate;<sup>1</sup> and of a vicar-general, John Faber;<sup>2</sup> but nothing is said of Blodwell by the same authorities. We learn however that in the capacity of vicar-general, *alias* administrator in the temporalities<sup>3</sup> of Ely, Blodwell appointed John Chicheley in Nov. 22, 1436, and William Astham, or Wright, in Oct. 11, 1439, to the rectory of Hadstock, then, as at present, in the gift of that see;<sup>4</sup> and we further find<sup>5</sup> that "there is an original parchment in the archives of Corpus College, Cambridge, relating to a dispute held before his (Bp. Luxemburgh's) vicar-general, John Blodwell, doctor of decrees,<sup>6</sup> Dean of St. Asaph's, and rector of Balsham, Aug. 12, 1439, between the prior and convent of Barnwell and that College, concerning St. Botolph's Church in Cambridge, when the patronage thereof was adjudged to belong to the latter." To this document we have not had an opportunity of procuring access; but, from its nature, no information can be expected from it relating to the life or other preferments of Dr. Blodwell. There is reason to believe that shortly after this period increasing age and infirmities induced him to resign the whole of his preferments, or such of them at least as required from him active duties, which he was becoming incapable of performing. The epitaph indeed states that he was long afflicted with blindness—*longo tempore cæcus*—and probably this severe privation was the cause of his retiring about the same time to Balsham, where he had a residence (perhaps the episcopal manor-house hereafter to be mentioned) assigned for his use, and a pension reserved for his maintenance during the remainder of his life.<sup>7</sup> Here then did our venerable priest, in the autumn of his days, enjoy the calm tranquillity of a peaceful home: and here we may picture to ourselves the aged servant of God, a daily attendant

Bishop of Ely who ever held that see as Perpetual Administrator; and he died in 1443. Rymer, *Fœd.* xi. p. 44. Bentham's *Ely*, p. 168. Collier, p. 666, 668.

<sup>1</sup> Rymer, *Fœd.* x. pp. 696, 737.

<sup>2</sup> Wharton, *Angl. Sacr.* i. p. 668. The office of *Vicar General* is included in that of a Chancellor, and is to administer jurisdiction purely spiritual by the authority of the Bishop. A *Procurator General* (if the title be correct, which appears questionable) seems to have been connected with the *procuraciones*, or visitations.

The propriety of this title, as applied to the vicar-general, again appears doubtful; for the Prelate himself was "Perpetual Administrator in the temporalities and spiritualities" of the diocese.

<sup>3</sup> Blomfield, *Coll. Cant.* p. 293. Newcourt's *Repertorium*, vol. ii. fol. 292. It will be observed that the date 1436 is inconsistent with that of Luxemburgh's appointment to the see.

Bentham, p. 171.

<sup>4</sup> By Blomfield he is styled LL.D. and D.D. He does not appear to have received either degree from our English Universities.

See Blomfield and Edwards, *ut supra*.

at the services of the village church, in which he was prepared and willing soon to lie down to rest, and illustrating by his example those precepts of piety and resignation, which he was no longer able to inculcate by his ministry upon the simple inhabitants of that secluded spot. He died, as the epitaph further informs us, April 16, A.D. 1462.

The Brass, of which we present an engraving, is still in good preservation, though somewhat worn and effaced by the heedless feet that have almost daily trod the sacred spot for nearly four centuries. We are however fortunate in possessing the account of a writer<sup>1</sup> who visited and described this fine monument 140 years ago, when it was yet more perfect than at present. The Brass exhibits a marginal legend, and, at the feet of the effigy, twelve additional elegiac verses—an obscure doggerel composition—the letters of which are partly incised, and partly in relief, the metal having been chiselled away so as to leave them standing. The former legend is given by Lysous<sup>2</sup> and Edwards;<sup>3</sup> the whole of both, though inaccurately, by Blomefield.<sup>4</sup> Blomefield's transcript we annex entire:—

Egregius doctor hoc qui sub marmore pausat,  
 John Blodwell, longo tempore cecus erat.  
 Hic residens vetulus, dein' ecclesie hujus hospes,  
 Cui deus hospitium sit, requiesque dies.  
 Qui obiit xvi die mensis Aprilis, anno dni. millēno ccccxlxii.  
 Cui deus eternam det miserans requiem. Amen.  
 Cambria me genuit, docuit Bononia jura,  
 Praxim Roma dedit, varia quina loqui.  
 Hec tua pompa labor, docuit laus, fama, salutis  
 Vis, genus, era, decur, vana caduca putes.  
 Quid florens etas? brevis est: omnis caro fenem.  
 Ignorans metas, curris ad ima senem.  
 Sors pluat ambita, nichil omni parte beatum,  
 Invenit hae vita, preter amare deum.  
 Quem pius orando poseas funeto misereri,  
 Et te non quando consimilem fieri.  
 Ut noseas memores vivos hae lege teneri,  
 Est hodie cineres, qui fuit ignis heri.

In the third line of the marginal legend, the Brass has "decor ecclesie, bonus hospes." The words *hic residens* seem to have been correctly explained by Blomefield to allude to his residence in the village of Balsham, as stated before. The last word in the

<sup>1</sup> Blomefield, Collect. Cant. p. 203.

<sup>2</sup> Magna Britannia, vol. ii. part 1. p. 68.

<sup>3</sup> Willis's St. Asaph, i. p. 168.

<sup>4</sup> Willis's St. Asaph, i. p. 203.

fourth verse is to us not very intelligible. Edwards gives *deus*: the Brass however unquestionably has *dies*, which may perhaps signify the "day of heaven," "eternal day." In the next line *milleno* is *millmo*, (*i.e.* millesimo). The second verse of the other legend is likewise extremely obscure. The letters are very difficult to read, but certainly make *nacio quina*. The last word in the third verse is *salutes*, to rhyme with *putes* in the fourth. Blomefield's *docuit* appears to be *do sint*, in two words; although the space between them is so small that they may readily be mistaken for one. The precise sense intended to be conveyed by this couplet is by no means evident at first sight: it has, however, been suggested to us, that a dialogue between two persons is intended; and this very ingenious hypothesis, while it at once accounts for the different manner in which the respective speeches are engraved on the Brass, at the same time furnishes a tolerably satisfactory solution of some passages, which are, on any other supposition, perfectly unintelligible. Still the words *nacio quina* in the second verse present insurmountable difficulty. We cannot help suspecting that the brass-cutter has, in this instance at least, whatever may be thought of *dies* for *deus*, mistaken his copy, and engraved *quina* for *prima*. This word would give not only an easy, but a peculiarly apt meaning; since, in reference to the study of the civil law, Rome from ancient associations might so well be styled "the most eloquent nation." In this point, however, we cannot go beyond mere conjecture. It will be observed that the verses of each distich, with the exception of the first and perhaps also the fourth, contain a *double* rhyme, both in the middle and at the end. This singular caprice, as it must have greatly augmented the difficulty of the composition, must perhaps be admitted in part as an excuse for the employment of words which suited sound considerably better than sense; as, for example, *salutes* in the third, and *ambita* in the fourth. Of the whole legend we shall venture to append the following translation, from the pen of the same ingenious friend to whom we are indebted for the discovery of the true clue in interpreting the original:—

This anneyent Clerke of grete renowne, y<sup>t</sup> slepeth here belowe,  
 John Blodwell hyghte, long tyme was blynde, gyf yee y<sup>e</sup> trouthe wolde knowe,  
 Right dere was hee to Holye Churche, moste passinge franke to gieste,  
 God of hys grace in Heaven's bryghte daye him graunte eternall reste.

Whyche decessyd y<sup>e</sup> fiftē daye of April, the yere of our Lorde 1462.

Crist give hym lyght and reste  
 In heaven with the bleste. Amen.

(B.) Wales at the firste did give mee birthe, Bologna lawe mee taughte,

At Rome y<sup>t</sup> practise of y<sup>t</sup> lawe, y<sup>t</sup> citie famed, I soughte,

(C.) Friend, thys thy pompe ys laboure.

- (B.)                   Yea I trust in my goode fame.  
 Wealthe, ranke, strengthe, beautye, what bee they ?
- (A.)                   A shadowe and a name.
- (B.)                   What is the flower of lyfe ?
- (A.)                   Moste brieft: all fleshe, Hee sayth, is grasse :  
 Man wotteth not lyf's endys, yet hee lettyth lyfe to passe.
- (B.)                   What if hys fate poure honours downe ?
- (A.)                   Yet thys hee findyth styll,  
 That, save y<sup>e</sup> love of God, no goode but hath its taste of ill.  
 Whom praye of charitye to take thys deade into Hys graec,  
 And that thyselle maye never come into the like sad ease.  
 That yee may learne for them y<sup>t</sup> lyve God's lawe is still y<sup>e</sup> same,  
 Lo here hys ashes lye to daye that yestermorne was flame.<sup>1</sup>

The following is the description of the Brass given by Blomefield. "In the nave lies a noble grey marble, almost covered with brass; in the middle of it is a priest in an extraordinary rich cope, with lion's heads erased in ovals upon it, and eight saints down the sides of it, viz. St. Michael, St. Gabriel, St. Margaret, &c.; and on the pillars supporting the canopy are also eight saints—St. John the Baptist, St. Peter, St. Asaph the Bishop, St. Brigid, St. John the Evangelist, St. Andrew, St. Nicholas the Bishop, and St. Winefride: on each side of his head is a shield, both alike, seemingly, of a lion rampant, in a bordure engrailed, but they are so worn, I cannot be positive; if so, they are the arms of Gray, Bishop of Ely, who lived in those times."<sup>2</sup> It is probable that the saints, whose effigies are

<sup>1</sup> The inscription as written on the Brass is here given, the different style of engraving mentioned above being represented by the difference of type.

*Cambria me genuit, docuit Bononia jura,  
 Præcipi Roma dedit, nacio quina loqui.  
 Hee tua pompa labor, do sint laus fama salutes,  
 Vis genus era decor, vana caduca putes.  
 Quid florens etas, brevis est ois caro fenū :  
 Ignorans metas, curris ad ima senum.  
 Sors pluat ambita, nichil oī parte beatum  
 Invenit hæc vita preter amare deum.  
 Quem pius orando poscas funeto misereri  
 Et te non quando consimilem fieri.  
 Ut noscas memores vivos hæc lege teneri  
 Est hodie cineres qui fuit ignis heri.*

<sup>2</sup> Collect. Cant., p. 203. Gray was Bishop of Ely from 1454 to 1478. His arms are given by Bentham, (p. 176, and Appendix, p. 45,) a lion rampant argent, in a field gules, a bordure engrailed argent. The shields are now entirely gone from Blodwell's brass: it is however most probable that they were his own, the Blodwell arms being given by Edmonson, "party per pale argent, and gules a lion rampant counterechanged."

sculptured upon the supporters of the canopy, are selected designedly, either as the patrons of, or otherwise connected with, the various churches to which our ecclesiastic belonged; and that those represented on "the cope full of ymagerie," were actually embroidered upon the vestment which he wore.

Before we conclude our description of this magnificent Brass, we cannot forbear to remark the striking contrast which is observable between the pompous affectation and the deep devotion respectively characteristic of our modern and the more ancient epitaphs. In the former, the reader is called upon to admire an elaborate and exaggerated detail of inimitable virtues, unparalleled charities, and unmatched excellencies; in the latter, to pray. Here we find only the pious aspiration, the humble hope for forgiveness, and the earnest invitation to the living to offer up prayers for the welfare of the departed soul; prayers, we doubt not, fervently breathed by many a pious member of that holy Church, in whose communion to live and to die was once as much the hope and desire of the faithful, as to pray for it is now but too often made a scorn and a reproach by heretics and blasphemers.

The village of Balsham claims a very remote antiquity. It is recorded in history as the place where the Danes committed great barbarities in the year 1010, when that formidable Danish army, called from its leader Thurkill's Host, landed in the reign of Etheldred at Sandwich, and engaged near Ringmere with Ulfkettel, general of the east Angles, whose troops were immediately routed and fled. The men of Cambridgeshire however fought manfully; but the Danes were ultimately victorious, and in their route towards Essex halted at the village of Balsham, where the helpless inhabitants were slaughtered without distinction of age or sex. One man however is said to have taken his post upon the steps of a church then standing, and heroically defended himself against the attacks of the whole host.<sup>1</sup>

The manor of Balsham was given to the church of Ely by Leoffeda, daughter of Duke Britnoth, and wife of Oswy; and was required to supply the abbey with provisions for two weeks in the year.<sup>2</sup> After the foundation of the see of Ely, in the reign of Henry I., this was one of the ten manor-houses or episcopal residences assigned to the Bishops of Ely;<sup>3</sup> and it continued annexed to the see until the year 1600, when it was alienated by Bishop Heton in exchange with the crown,<sup>4</sup> and subsequently procured by Thomas Sutton, the munificent founder of the Charter House, in which institution the presentation is still vested.

<sup>1</sup> Lysons, *Mag. Brit.* ii. part 1, pp. 5, 6, 85. Camden, i. p. 390, ed. 1772.

Bentham's *Ely*, p. 93, 94; *Append.* p. 2. Lysons, p. 84.

Bentham, p. 163.

<sup>3</sup> Bentham, p. 196.

This village has given birth to no less than four distinguished churchmen;<sup>1</sup> namely, Hugh de Balsam, Bishop of Ely, well known as the founder of St. Peter's College;<sup>2</sup> William of 'Bolsam,' who was Bishop successively of Llandaff and Rochester, and confessor to Richard II.; John of Balsam, educated at Peter House, and afterwards Bishop of Rochester, who died in 1404; and Nicholas of Balsam, a Carmelite friar, and afterwards Prior of the Carmelite foundation, which now forms part of Queens' College, who died in 1439. It is supposed that no other village in the united kingdom can claim a like honour.

The church, which is dedicated to the Most Holy Trinity, is said by Lysons to have been rebuilt by John de Sleaford, master of the wardrobe to Edward III., and rector of Balsam, who died in 1401, and was buried in the chancel of the church. Here a magnificent Brass still records, in terms which in this as in other cases must be understood with limitations,<sup>3</sup> that "eccelesiam struxit;" to which it is added, "hæc nunquam postea luxit," apparently implying that he died on or before the completion of the work. The nave is the only portion of the church which can be assigned to the above period; for the chancel, which is a good spacious structure of the decorated style, is apparently of too early a date to be regarded as the work of this ecclesiastic. The east window is very fine, divided into five lights, and has recently been restored, and adorned with stained glass, with admirable taste and judgment. The tracery is of a form commonly found in early decorated work, consisting of a succession of uniform quatrefoil apertures. On each side of the chancel are three decorated windows of two lights, and of the same design; but the flowing tracery which they contain is unhappily blocked with plaster. Above these are tiers of not very graceful square-headed windows. The piscina is a small and plain single one; and the sill of the south-east window, which is carried considerably lower than those of the rest, and has a mutilated moulding running horizontally underneath the lights, appears to have been used, as in all probability was not infrequently the case, instead of sedilia of more elaborate design. The lower portion of the opposite window is blocked with plaster, and partially obstructed by two large sculptured fragments, probably removed from one of the gild chapels or chantries, of which

<sup>1</sup> Carter's Cambridgeshire.

<sup>2</sup> A slab, containing a small and ancient brass effigy of a *knight*, close to the tomb of Blodwell, is vulgarly supposed to cover the grave of Hugh de Balsam. This is a most erroneous tradition. Hugh was elected Bishop in 1257, having previously been Sub-prior of the Convent, and died June 16, 1286. He lies buried in Ely Cathedral. See Bentham, p. 149; Lysons, ii. p. 67.

Glossary of Architecture, p. 189, (ed. 3rd.)

the church had formerly two,<sup>1</sup> and to which several other pieces of well-carved clunch, now preserved in the church, may probably be assigned. The upper of these fragments, both of which are elaborately worked in clunch, and have been mistaken for the remains of an Easter Sepulchre, appears to be the crown or head of a niche; the lower one resembles an eagle or some other large bird, but is very much mutilated. The chancel contains some remarkably fine carved oaken stalls and misereres, the gift of John de Sleford. The rood-screen, with the projecting woodwork forming the under part of the loft, is in fine preservation, and presents a good specimen of that once important appurtenance to a church, now so rarely met with in a perfect state. There are also upper and lower rood-doors, and a staircase, on the south side, which have as yet fortunately escaped both Puritan ravages and modern improvements. The screen is divided into seven compartments, and is placed under a fine lofty drop arch, which springs from clustered piers, with octagonal semishafts. This arch, and the whole of the nave, which is very beautiful, are of later date than the chancel, and are of a style not inconsistent with the supposition of their having been built by Sleford. The pier-arches, six in number on each side, are very elegantly turned, but scarcely of such light and lofty proportions as we commonly meet with in this style. They are of decidedly perpendicular character, and spring from clustered piers, with engaged octagonal shafts on stilted bases. The arch labels are bold, and terminated by well-carved heads. The clerestory has lately been rebuilt, and contains twelve good perpendicular windows, of two lights each, the tracery of which is said to be of precisely the same form and design with that of the original ones; and if so, it indicates an early era in the perpendicular style, coincident perhaps with the death of John de Sleford, who, as we have stated, probably built this portion of the church. The clerestory likewise contains some curious corbels, excellently wrought in clunch. In each of the aisles there are seven perpendicular windows of three lights, in a most lamentable state of dilapidation, the mullions being broken and in some places patched with timber, and the heads of all being blocked with plaster. It is to be hoped that in the good work of restoring these, which we are happy to add is in contemplation, particular care will be paid to the preservation of the stained glass, which some small fragments yet visible in the north aisle give reason to suppose that they contain. The roof of the aisles is of very good carved timber, with ciled compartments between the rafters, and bosses at the intersections. The tower is a

<sup>1</sup> Blomefield, Coll. Cant. p. 198.



massy square structure, of the early English style, and is flanked by enormous buttresses, some of which are unsightly, but perhaps necessary, additions of a much later age, having been erected by John Sutton, the founder of the Charter House, whose initials, with the date 1598, may be seen on the north side of the tower. An elegantly foliated capital of an Early English shaft, and a very beautiful corbel, were found in making the recent repairs: the latter is now placed in the north-east corner of the clerestory. It is not improbable that the nave of this church has been three times rebuilt; since we find notice of a church at Balsham in the reign of Etheldred, and may certainly infer the existence of a nave coeval with the tower, if not of a third with the chancel, removed when the present was built; though the latter is by no means a necessary conclusion.

In 1643 the puritanical hypocrite, William Dowsing, was employed by the parliament to demolish all "remnants of popery" offensive to tender consciences; and it appears that he paid a pious visit to Balsham church, where he overthrew "divers superstitious pictures," crosses, and sculptures, and levelled the chancel steps. How he came to spare the fine brasses still remaining in the church is difficult to say; but their preservation is attributed by Blomefield to the interference of the then rector, Dr. Templer, who is said to have been a temporising individual, and to have fallen "too much into the humour of those times."

We shall make no apology to our readers for subjoining the following extract from the register of Balsham parish.

"On the 8th of August, 1836, excavations were made at the heads of each of the tombs of John Blodwell and Hugh de Balsham, in the body of this church, to the depth of three or four feet; and there, under the respective slabs, the skulls and other bones of each body were discovered, with part of a wooden coffin under Hugh de Balsham's, and a large nail sticking in it. It appeared that they had both been buried in wood, under a rough vault of chalk and flint, cemented with mortar; and that fine gravel had been thrown in over the coffin to fill it up. No arms of any kind were found under the knight; but his bones were large and strong, and the teeth sound and perfect. No remains of funeral garments were found in the grave of the ecclesiastie, and his skull was *thin and old, and only two teeth remained*. They had never been disturbed before, and were closed up again without moving the slabs."

On the east side of the church-yard there stand close together four remarkable and very ancient tomb-stones, which are supposed to cover the graves of as many knights templars. One of these was likewise opened, and with very similar result. Whether mere curiosity justifies these experiments upon the mouldering ashes of the mighty dead, appears somewhat questionable; but we are assured by one present at the exhumation, that the remains were duly reinterred, and that nothing was disturbed. It is however much to be regretted that these

<sup>1</sup> Blomefield, p. 198.

interesting monuments have been so grievously mutilated through neglect or wanton mischief, that the crosses sculptured upon them are now almost entirely defaced. A general disregard for the preservation of sacred antiquities, and not the least so of sepulchral remains, has been a striking characteristic of our times. Perhaps hardly a week has passed which could not bear witness to some new act of demolition in our churches. And the spoilers have not considered that in their heartless work of improvement (as they miscalled it,) they are violating the respect due not only to the sanctity of the tomb, but to the wishes of those who, in selecting the least perishable materials for the construction of their monuments, evidently designed that they should be destroyed by time alone. Had the insulted dead anticipated in life that the monuments erected over their graves would ever be treated with levity or disregard, we should perhaps meet with many such inscriptions as the memorable one upon the tomb of Shakspeare:—

Good friend, for Jesu's sake forbear,  
To stir the dust that's buried here :  
Blessed be he that spares my bones,  
And cursed be he that moves these stones.

The heathens of old paid the most religious regard to the sepulchres of their departed ancestors. To let them fall into the hands of the enemy was a disgrace worse than death itself. The war cry of the Greeks at Salamis was ΘΕΩΝ ἙΔΗ, ΟΙΚΑΙ ΠΡΟΓΟΝΩΝ—in modern language, OUR CHURCHES AND OUR FATHERS' TOMBS! Is not this a reproach to ourselves, who, though we might not willingly yield them to an enemy, yet hesitate not to let them be desecrated and destroyed by the hands of friends? We might have hoped that Puritan fanaticism would have read us a better lesson. We trust we may hope that other feelings, commenced in the present, will grow and prevail in the succeeding generation.

May we henceforth learn to venerate and preserve with religious care these and other remaining monuments raised by our forefathers to perpetuate the memory of good and holy men: and may we never again be doomed to witness such reckless havoc as the infatuated agents of lawless dissent, sedition, and insubordination in past ages committed upon the sacred appurtenances of our English churches, those goodly works of pious hands, destroyed only because they were ancient, and hated only because they were holy!

F. A. P.





## BISHOP BOOTH.

1478.

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*Pacem dilexisti: pax sibi eterna sibi.*

THE Brass of Bishop Booth, of which an engraving is given on the opposite page, is the only one now remaining of five which formerly existed in the church of East Horsley. Of the other four there were still three at no distant period, as they are mentioned, and their legends given, in Manning's History of Surrey. The time however of their destruction we are unable to state, but they were most probably removed at the repairing of the church, when the flooring, which was below the level of the ground in the church-yard, was raised to a considerable height, and the present brass no doubt owes its preservation more to its position in the north wall of the chancel, than to any reverence which seems to have been shewn for the memorials of the departed; for the coat of whitewash with which it is disfigured, is a proof of the treatment it would have received had it been placed elsewhere.

The village of East Horsley is situated in the hundred of Woking in the county of Surrey, and was for many years the occasional residence of the Bishops of Exeter, who seem to have possessed an estate here at a very early period. We read of its existence as early as 1243, when William Brewer, Bishop of Exeter, was summoned to shew by what right he held the manors of Chideham in Sussex, and the moiety of the manor of Horslegh in Surrey; and one of the brasses now destroyed commemorated Robert de Brentyngham, a brother of Thomas de Brentyngham, who was Bishop of Exeter in 1370.<sup>1</sup>

<sup>1</sup> The following is the legend given in Manning's History of Surrey, vol. iii. p. 34:  
"Hic jacet Robertus de Brentyngham frater Reve'ndi patris Thomæ Exon ep'i ejus a'te p'picietur Deus."

The church, which is dedicated to S. Martin, originally consisted of a chancel, nave, and north aisle. The latter has been modernized, and the whole building so much defaced as hardly to retain any features of interest. The chancel is Early English, and has three lancet windows remaining on each side. The chancel arch is of the same date, but poor. There is an Elizabethan altar-tomb with the recumbent effigies of a knight and his lady, but the name is invisible. These however must represent "Thomas Cornewailis, Esq., sometime pensioner and groome porter unto Queen Elizabeth of blessed memory, and lady Katherine his wife, one of the daughters of Thomas Lord Wrythesley, Earle of Southampton, Lord Chancellor of England."<sup>1</sup> Under the monument of Bishop Booth stood formerly a square altar-tomb without inscription, which some have thought to be his, but it would seem erroneously, as we find from Weever that he was buried in the church of S. Clement Daues, London. Weever gives his inscription thus:—

"Hic jacet corpus venerabilis ... Jo.... Booth Legum Bacalaureus, Episcopus Exon. .... ob. primo April. 1478."<sup>2</sup>

The Brass itself is interesting as belonging to the few Episcopal ones now remaining, and though it cannot lay claim to the beauty of the three which have appeared in the first number of this work, yet it is well worthy of our notice on account of the peculiar posture of the figure, which enables us to see the back part of the chesible.<sup>3</sup> The legend accompanying it is so very common that we should hardly have expected to find it on the monument of a Bishop. It runs thus when divested of its contractions,

Quisquis eris, qui transieris, sta, perlege, plora:  
Sum quod eris, fueramque quod es: pro me precor ora.

We will now proceed to lay before our readers so much of the life of Bishop Booth as the scanty memorials left of him will enable us to give; and we can only regret that we have been able to discover little else than a list of the valuable preferments he successively enjoyed. In looking back to the history of the Church in the times in which he lived, there is scarcely anything which surprises us so much as the accumulation on a favoured few of those dignities and emoluments which are now more widely and more properly diffused. There is much cause for rejoicing in this; still, we ought never to forget that the property thus possessed, was not, in most cases at least, squandered in luxury and self-indul-

<sup>1</sup> Manning's Surrey, vol. iii. p. 34.

<sup>2</sup> Weever's Funeral Monuments, p. 414 (*copied verbatim*).

<sup>3</sup> We are only aware of two other cases in which a similar view is given: in a small brass in the church of Little Wilbraham, Cambridgeshire, and in Kingston church, Surrey.

gence, but flowed back in a rich and copious stream on that Church from which it was first derived, and was employed perhaps not the less piously to the promotion of God's glory, or less profitably to the extension of the Church's influence, because it was in the hands of a few. The churches which they built in such number, and yet with such unsparing liberality, the colleges they endowed, the hospitals they founded, "memorials of their love towards man and their zeal towards God," ought at least to make us careful of blaming a system which, however defective, brought forth such noble fruits, until, by an imitation of their zeal and a practice of their charity, we shall have supplied those spiritual wants in our land, which they would never have suffered to arise, but which we regard almost with indifference.

The family of Bishop Booth<sup>1</sup> seems to have settled at a very early period in the counties of Lancashire and Cheshire; and the first of that name we have met with is William, son of Adam de Booth, about the year 1275. From that period we find frequent notices of them in the history of those counties, either as being returned representatives to Parliament, or as filling important offices in their internal government. We will however pass them all by until we come to John de Booth, of Barton, the grandfather of our Bishop, who lived in the time of Richard II. He married Joan, daughter of Sir Henry Trafford, of Trafford, in the county of Lancashire, and by her had seven sons and five daughters. The fact of two of his sons being made Archbishops of York is, we think, a sufficient excuse for giving a brief notice of their lives, the more so as it is very probable that their influence had a good deal to do with the subsequent advancement of Bishop Booth. The eldest of the above seven sons was Thomas Booth, who was knighted in the reign of King Henry VI.; the second was Sir Robert Booth, the father of the more immediate subject of this article, whose heirs eventually succeeded to the family property. He settled at Dunham Massey in the county of Cheshire, and was buried with his wife in the parish church of Wilmslow. Of the rest we will only mention the third son, William, who in the course of his life seems to have enjoyed several valuable preferments in the Church. He was originally intended for the law, and studied some time at Gray's Inn, London; but, disliking it, he removed to Cambridge, and, having taken holy orders, became Chancellor of St. Paul's. It is needless to enumerate his various preferments; we will only mention that in 1447 he was appointed to the see of Lichfield and Coventry, and five years after was translated

<sup>1</sup> The following are the different ways of writing the name; Booth, Bothe, Both, Bonth, Bouth, Boothe.

to that of York, where he lived for twelve years. He died at his residence at Southwell in 1464, and was buried in the collegiate church of that place in the chapel of S. John the Baptist, which he had built at his own expense. He was a liberal benefactor to his see, and spent large sums of money in adorning the archiepiscopal palaces at Southwell and York. His charity to the poor seems to have kept pace with his increased means, and at his death he directed his executors to build a house for the officiating chaplain of Eccles, the place of his birth, where he had previously founded a charity while living.

On the death of his first wife John de Booth married again; and by his second wife Maude, daughter of Sir John Savage, he had one son, Lawrence, whose name frequently occurs in the history of those troubled and distracted times. He was educated at Pembroke Hall,<sup>1</sup> in the University of Cambridge, the mastership of which, at the request of the College, he held to the day of his death; an honorable testimony to his merit, as, from his necessary absence, he could have resided but seldom in the College. He was, however, a very generous benefactor to it, and he most successfully exerted his influence in obtaining for it the liberal patronage of King Henry VI. In 1450 he was made Keeper of the Privy Seal, and in 1453 Chancellor to Queen Margaret. In 1457 we find him, after enjoying several other dignities, raised to the see of Durham, where he resided for twenty years. It was during this time that those unhappy civil dissensions were at their height which, after years of bloodshed, violence, and cruelty, at last ended in the expulsion from the throne of a good and innocent king, and the final overthrow of the noble house of Lancaster. Attached as he was at first, both by affection and gratitude, to the ruling powers, and afterwards deeply involved in the interests of the suffering party, he naturally fell under the displeasure of Edward IV. But this did not last long; for we find that, after he had been deprived for three years of the temporal revenues of the see, they were again restored to him; and so soon did he gain the confidence of that monarch, that in 1473 he was made Lord Chancellor, and in 1476 promoted to the Archiepiscopal See of York, which he held till his death the 19th of May 1480. Like his relation and predecessor in this see, he seems to have used the wealth and influence his high station afforded him in a manner every way worthy of our admiration. This University is much indebted to one whom she can

<sup>1</sup> This College, from the number of its Masters who have subsequently been Bishops, has been appropriately called the "*Prelatical College*." The life of one of these, Archbishop Harsnett, who was successor of Lawrence Booth in the see of York, has already appeared in the first number of this work.



number among her Chancellors; and his own College bears witness to his unbounded liberality. While at Durham he did much for the beauty of his cathedral, and the benefit of his diocese; and when Archbishop of York he purchased the manor of Battersea, near London, where he built a palace for his successors in that see, appointing out of it a stipend for the maintenance of two chantry priests to celebrate mass in Southwell church, for the souls of his brother William and himself. At the time of the Reformation, when these memorials of fervent piety were either destroyed or appropriated, the stipend was transferred to the benefit of the school at Guildford. In his will he commends his soul to God Almighty, S. Mary, S. Peter, S. Paul, S. William, S. Wilfrid, and all other saints, and orders his body to be buried by the side of his half-brother William, in the Chapel of S. John the Baptist at Southwell.

We now come to the subject of this article. John Booth, Bishop of Exeter, was, as we have before said, the third son of Sir Robert Booth, by Dulcia, the daughter of Sir Richard Venables. The eldest son was Sir William Booth, Knight, who built or enlarged the chapel on the south side of the chancel of the church of Bowden in Cheshire, where he was buried.<sup>1</sup> Of the early life and education of Bishop Booth nothing is known; and indeed the first notice given of him is that of his being made in 1453 Prebendary of Strensall in York, just one year after his uncle William Booth had been raised to that see. It is probable that in the next year he was presented to the living of Barnack, in Northamptonshire, as we find the following entry in a list of the rectors of that parish:—

“Mag. John Bothe, Cl. 3 Mart. 1454.”<sup>2</sup>

In 1457, on the resignation of Lawrence Booth, who had just then been made Bishop of Durham, he was collated to the Prebend of Wistow, which he quitted the same year on occasion of his being made Treasurer of the diocese of York, an office of considerable profit and dignity. Two years later he was admitted Archdeacon of Richmond. We next find him filling the important post of Warden of the Collegiate Church of Manchester, a town then perhaps

<sup>1</sup> Weever gives the following inscription from the church of S. Clement Danes:—“Orate pro anima Willelmi Booth, militis fratris Episcopi Exon. qui ob. 6 April. 1478.” *Sepulchral Monuments*, p. 445. The circumstance of the brothers dying within a few days of each other is remarkable.

<sup>2</sup> This may however refer to an uncle of the same name, sixth son of John de Booth of Barton, who was Prebendary of Lincoln about this time, and has been by some erroneously supposed to have been Bishop of Exeter.

just rising into importance. This Collegiate church, or as it was then called, The College of the Blessed Virgin of Manchester, was founded in 1432 by Thomas de la Warre for one warden, eight fellows, four clerks, and six choristers. He ordained that "Divine service shall be celebrated in the said church every day, for the good health of the King, and of the Bishop, and of Thomas de la Warre, and for the souls of their ancestors, as also for the souls of all the faithful departed for ever." Among the names in the original license, we find those of John de Booth and Robert de Booth, who would seem to be the uncle and father respectively of the Bishop. The form of the Chapel is a cross, with chancel, nave, and two aisles, and is a perfect specimen of the perpendicular style of architecture which prevailed at that time. The first Warden was John Huntington, who held the office for thirty-seven years, and whom Bishop Booth succeeded. Five others followed up to the time of the Reformation, when it shared the general fate of monastic institutions. It was dissolved by King Edward VI., but happily restored by Queen Mary, when the last Warden, who had been ejected, was again reinstated. Queen Elizabeth renewed the charter, and changed its name to Christ's College. A new charter, drawn up by Archbishop Land, was granted in the time of King Charles I.; and thus amended it has remained up to our day, with the exception of a few years between 1649 and 1660.

Bishop Booth held this office but a short time before he was raised to the see of Exeter. He was consecrated by Thomas Bouchier, Archbishop of Canterbury, on the 22nd of February, 1466. At this time his uncle, the Bishop of Durham, must have been under the displeasure of the King, and we are therefore surprised to find one who had hitherto been zealously attached to the house of Lancaster preferred before others (and no doubt many could have been found) who had supported the opposite party. But it may be that the Pope, who had on a former occasion appointed his uncle Bishop of Durham, contrary to the recommendation of King Henry VI., again exercised his authority in this case, or perhaps the King himself was willing to gain over to his side the members of a family possessed of such great influence and consideration. If this was the case, how far Bishop Booth could accept favours from the ruling powers without a sacrifice of principle, it is difficult to say; but however this may be, he was one of a large number who, when the hopes of the house of Lancaster were finally extinguished, tendered their allegiance to that of York; and we are unwilling to believe that in so doing he was influenced by a sole view to his own interest: at any rate such does not seem to have been the case with his uncle, who suffered

considerably in support of the cause to which he was attached. The following document relating to the above subject is extracted from Rymer's *Fœdera*, xi. 559:

Rex omnibus Ballivis et Fivelibus suis, ad quos, etc. salutem.

Sciatis quod Nos, de gratiâ nostrâ speciali, et ex certâ scientiâ et mero Motu nostris, *Pardonavimus, Remisimus, et Relaxavimus* per presentes *Johanni Bothe Episcopo Eronicensi*, alias dicto *Johanni Bothe, Episcopo Exoniensi*, Magistro, Custodi, sive Gardiano Collegii sive Ecclesie Collegiate beate Mariæ de Maincestre, seu quocunque alio nomine censeatur, omnimodos transgressiones, offensas, provisiones, mesprisiones, contemptus, impetitiones, fines, et redemptiones, per ipsum *Johannem* ante hæc tempora contra formam aliquorum provisionum, ordinationum, sive statutorum de provisoribus sive contra provisos quovismodo editorum sive factorum, aliquo modo perpetratos, factos, sive forisfactos seu forisfaciendos.

Neenon omnimodas perquisitiones, acceptationes, lectiones, publicationes, notificationes, et executiones quascunque aliquarum literarum sive Bullarum Apostolicarum quarumcunque.

Ne etiam omnimodas actiones et demandas, quas nos solus vel nos conjunctim cum aliis personis vel alia persona versus *ipsum Johannem*, ratione præmissorum, vel alicujus eorumdem, habemus, seu habere poterimus in futurum.

Ne omne id quod ad nos pertinet in hac parte nolentes quod idem Johannes, aut ejus notarii, factores, fautores, auxiliatores, abbettatores, et consiliarii, in hac parte per nos, vel hæredes nostros, justiciarios, escætores, vicecomites, aut alios ballivos seu ministros nostros vel hæredum nostrorum prædictorum quoscunque futuris temporibus occasionentur, molestentur, impetantur in aliquo, seu graventur: nec eorum aliquis occasionetur, molestetur, impetatur in aliquo, seu gravetur; statuto de provisoribus, aut aliquibus aliis statutis, ordinationibus, provisionibus, sive actibus, in contrarium factis, ordinatis, seu provis, aut aliquâ aliâ re, causâ, vel materiâ quacunque, non obstantibus.

In ejus, &c.

How Bishop Booth conducted himself after his appointment we do not know; but as he does not appear to have taken any part in public affairs, we may suppose that he gave himself entirely up to the care of his diocese, especially as we are told by an old writer that he "governed his church wondrous well."<sup>1</sup> He is said to have built the Bishop's throne in the cathedral, a drawing of which is given at the end of this article; but when we compare the style in which it is built,<sup>2</sup> which is purely decorated, with that which existed at the time, we are led to believe that it is either the work of a much earlier period, or else (which is not improbable) that it was brought from abroad, and placed where it now

<sup>1</sup> Catalogue of the Bishops of Exeter, by John Vowell, alias Hooker.

<sup>2</sup> The baptistery at Luton, Bedfordshire, is another instance of a work of a particular style being attributed to a time when it is well known to have fallen into disuse. It is decorated, and is said to have been built by Anne Boleyn, but with what truth may be questioned for the above reason. The Collegiate church of Manchester, built, as we have said, in the early part of the fifteenth century, is a good specimen of the style which universally prevailed at that period.

stands, a memorial, and we believe the only one, of the Bishop's zeal for the beauty of his cathedral. Mr. Rickman in speaking of it says, "The Bishop's throne is an uncommonly rich example of wood-work, of great lightness, but yet of sufficient boldness for its size; which is perhaps superior to any in England, rising to the spring of the arches of the clerestory windows, or near sixty feet from the ground." It is said, and we suppose with some truth, that no iron whatever was employed in its erection, all the nails being made of wood.

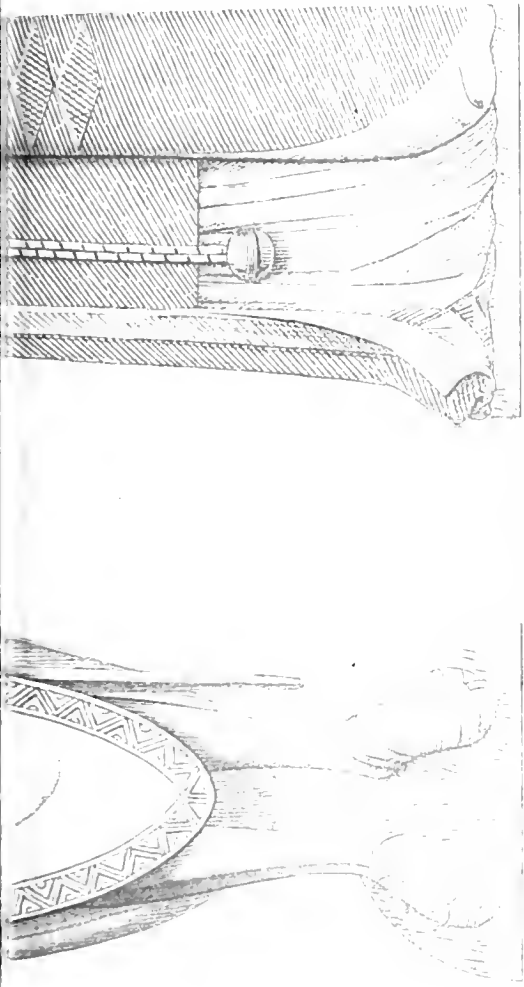
We have now arrived at the close of the Bishop's life. Having lived to witness the death of his once loved and amiable sovereign, followed closely as it was by the murder of the youthful prince, and being weary of the troubles into which the kingdom was thrown by the wars between Edward IV. and the Earl of Warwick, he retired to his residence at East Horsley. How he spent his time here, though we are not told, it is not difficult to imagine. Withdrawn from the world, which could offer him nothing worthy of his regard, his life we may believe was spent, as such retirements ever should be, in the daily observance of the Church's services, in the exercise of that hospitality, charity, and piety which so well become a Christian Bishop, and in the practice of all those virtues which can alone give present peace, or hope of future happiness.

We have now endeavoured, as well as we were able, to lay before the reader all that is known of the life of Bishop Booth. In the absence of fuller information, it would be presumptuous in us to attempt a sketch of his character, however much we might have wished to do so. History, indeed, says little about him; but living as he did at a time of much corruption, both in doctrine and practice, the absence of all censure is at least a negative testimony in his favour; and when joined with the brief but expressive praise of the chronicler mentioned above, will warrant us, we trust, in giving him a place among the many pious and devoted Bishops of the unreformed English Church.

J. G. Y.







Quaeritur post ipius sicut morte i sacerdotum rando de co  
sicut i hinc apud hunc i hauley xi die angula a dno p m d



Quaeritur post ipius sicut morte i sacerdotum rando de co  
sicut i hinc apud hunc i hauley xi die angula a dno p m d





# SIR PETER LEGH,

KNIGHT AND PRIEST.

1527.

When I was younge, I ventered life and blood,  
Both for my Kinge, and for my countrey's good.  
In elder years my care was cheif to be  
Souldier for Him that shed His blood for me.

*Epitaph in Orhill Church, Warwickshire.*

In the associations connected with the relics of British family antiquity, few are calculated to impress themselves more forcibly on the imagination than those resulting from a survey of the ancient manor-house, whether the castellated or half-timbered structure of the fifteenth century, or exhibiting the quaint ogee finished gable fronts of the age of Elizabeth, or the numerous pedimental gables with hip knobs prevalent in the reigns of her successors James and Charles. In many instances also the moated area indicates the site to have been preoccupied in more remote times by a mansion, lowly perhaps in pretension, but in which security and strength were considered more essential than either personal convenience or comfort. But whether a structure of early or late date, a certain defined locality with reference to another object may be so frequently noticed as to force itself on our attention. For the situation of the old manor-house was often, more generally perhaps than otherwise, in the immediate vicinage of the village church; and to this circumstance, and to the attendance at the daily ministrations of religious offices therein, we may partly attribute that fervent desire evinced in former ages to transmit for the contemplation of a remote posterity, or, as perchance it may have happened, only for the gaze of strangers, the names and titles, rank and

callings of successive members of a line of ancestry by sculptured monuments, incised slabs, and engraved brasses. By such were portrayed the features and costume, ecclesiastical, military, or civil, as it might be, of the individuals thus represented, in suppliant recumbency,

“with hands uplifted on the breast in attitude of prayer;”

a posture well befitting the hallowed sanctuary containing such memorials, where at the earliest dawn of life the infant was carried to the font for initiation by holy and mystical rites into the Church, and where, after life's turmoil ended, whether in youth or manhood or old age, his remains were consigned to the tomb, in the chancel or some side aisle or family mortuary chapel, there to crumble and dissolve amidst kindred dust, until it should please the Lord of life to raise them.

In the parish church of Winwick,<sup>1</sup> near Warrington, in the county of Lancaster, in a chapel which appears to have served as a burial-place for many of the Leghs of Lyme, an ancient Cheshire family, we meet with the singular sepulchral memorial, the subject of this notice.

It is that of a Sir Peter Legh, Knight Banneret, for there were others of that name and title, the known records of whose life, few and simple, are briefly detailed on the slab which covers his remains. We are left in ignorance of the year of his birth: he is stated to have married Ellen the daughter of Sir John Savage, of Clifton, and after her death, which occurred in 1491, he seems to have renounced a mere secular life, and to have entered into holy Orders, not as a lay brother of any particular monastic order or fraternity,—a customary practice in an earlier age with many of wealth rank and importance, who wished to retire from the world,—but to have been regularly ordained in due course priest, and to have died in 1527. Thus far speaks his sepulchral slab. From other sources<sup>2</sup> we collect that his marriage took place in 1467; that by his wife he had issue three sons, the eldest of whom Peter succeeded him, and one daughter; and that on the death of his grandfather, Sir Peter Legh, Knight, in 1478 he became possessed of the family estates in Cheshire and Lancashire. We infer that he must have been an aged man of fourscore years and upwards at the time of his death, from the fact of his marriage having taken place sixty years before that event; and this brief memoir is all we have been able to compile of his life.

We are unable to furnish any descriptive account of this church, which we have reason to believe is a fine and interesting structure, from the want of an opportunity of personally visiting it. For the same reason our notice of the sepulchral brass under review is somewhat deficient.

<sup>1</sup> In Burke's History of the Landed Gentry, vol. ii. p. 686, is an account of the family of Legh, of Lyme.

On the large flat slab which lies over the grave of this Sir Peter Legh, in the Legh Chapel at Winwick, are the inlaid brass effigies of himself and his lady, the latter of whom was not however buried at Winwick. These effigies are two feet four inches in height. That of Sir Peter Legh is most remarkable, inasmuch as it represents both his secular and, in after life, religious profession. He is portrayed as clad in the plain, cumbersome, and inelegant body armour in the fashion indicative of the close of the fifteenth century: great part of this armour is however concealed by the sacerdotal vestment which is worn over it. The head of the knight is bare, and the long and straight-cut hair is peculiarly characteristic of the period in which he lived: round his neck is a gorget or hausse-col of mail, and below this the upper part of the breast-plate is just visible: the hands, which are uncovered, are held up on each side, and a plain vambrace with a raised rim at the wrist protects the lower part of each arm; the elbow-piece below this is equally plain: attached to the left side is a cross-hilted sword, whilst the legs and feet are incased in plain jамbs, and round broad-toed or duck-bill shaped sollerets, a fashion of that age. The chesible or exterior vestment worn at the celebration of mass by those alone of priestly rank, (for the uppermost vestment of the deacon was the dalmatic fringed at the borders, whilst that of the subdeacon was the tunic), is in this very singular instance worn with and over the armour, but no other sacerdotal vestment or appendage, either alb, stole, manipule, or amice, is visible. This chesible approximates in fashion and shape to those worn at a later rather than those of an earlier period, and is plain, with the exception of a simple zigzag-pattern border.

The armorial shield, represented as lying on the breast of this effigy with crosses plain, engrailed, and patonce, reminds us of the knight described in the *Faerie Queene*:

“And on his breast a bloodie crosse he bore,  
The deare remembrance of his dying Lord,  
For Whose sweete sake that glorious badge he wore,  
And dead, as living, ever Him ador'd:  
Upon his shield the like was also scor'd.”

This shield contains six different quarterings, the tinctures of which are not very clearly expressed.

The effigy of the lady represents her attired in the pedimental head-dress pointed in front,<sup>1</sup> with a veil or head-cloth falling back on the shoulders; a kirtle or

<sup>1</sup> Was this the head-dress called a *beake*? In the order for apparel in time of mourning, made by Margaret, Countess of Richmond, (8 Henry VIII.) mourners were required to have surcotes with a train

bodiced gown with a full train, encircled below the waist by a rich girdle, fastened in front by a fermail or clasp formed of three four-leaved flowers, from which depends by a cordon a ball; the ample skirts of the gown conceal the feet; the sleeves, of which little is visible, are turned back at the wrists and furred. Over the kirtle or gown is worn the mantle, partly emblazoned, and fastened in front of the breast by pendant cordons or laces, with some kind of ornament, perhaps a cross, suspended at the extremities.<sup>1</sup> The throat is bare, betokening death in wedlock; but a narrow stand-up collar round the neck may be discerned, and the hands, which are uncovered, are joined together as in prayer.

The arrangement of the costume and drapery in which these effigies are vested is not very tastefully designed. The knight, Sir Peter Legh, is represented with a full face, and of a youthful rather than an aged appearance; whilst his wife, Dame Ellen Legh, is portrayed in a three-quarter view. The outlines of both figures, whether straight or curved, are formal; and though there may be brasses of the same, and many of a subsequent period, far inferior as works of art even to these, it is evident that no very skilful artist was employed to trace the design.

On the upper part of the slab, in the space above the effigies, is a knight's heraldic helme, with its mantling, derived from the jagged cointise or kerchief of pleasance worn in a tournament, of a peculiar foliage pattern; and on the top of the helme is a torse or wreath, from which issues the crest, a ram's head erased, in his mouth a laurel sprig. From this helme depends, suspended by a guige, a shield disposed obliquely, with six quarterings, the same as those borne on the shield on the breast of the knight; the second quartering bearing the arms of Legh, gules a cross engrailed argent. From the lower part of the slab two other shields have been removed, one from below each effigy, and only the indents in which they were once fixed now remain.

Round the verge of the slab runs a narrow brass plate, broken or divided by a kind of quatrefoil compartment at each angle: this plate bears the sepulchral inscription, commencing in the usual manner, after the prefix of a ☩, with *Orate*

before and another behind, mantles with trains, and hoods and tippets, differing in length and the manner in which they were lined, according to the rank of the mourner; but in no manner of wise were *beakes* to be used for the deformity of the same. Elsewhere the tippet is said to be instead of *beke*.—*Strutt's Horda Angl-cyman*, vol. iii. pp. 165, 167.

At the coronation of the Lady Elizabeth, the royal consort of King Henry the Seventh, she is described as apparelled in "a kyrtil, ... and a mantell, ... fastened byfor her brest with a great lase curiously wrought of gold and silk, and riche knoppes of golde at the ende tasselled." — *Leland's Collectanea*, vol. iv. p. 219.

*pro animabus, &c.* In the quatrefoil compartments are contained the evangelistic symbols. In that at the angle just preceding the commencement of the epitaph is the figure of an eagle, with wings outspread, and a scroll depending from the beak; at the opposite angle is the figure of a man with wings: the hair on his head is long and cut straight round, in the fashion of the age, and he bears a scroll; in the next compartment is the figure of a calf, with outspread wings, couchant on a scroll; and in the fourth and last compartment is the figure of a lion, with wings outspread, and a scroll.

Representations of the evangelistic symbols, after the form described in the Apocalypse, and in the mystical vision of Ezekiel, are still extant in some ancient mosaic work at Rome, executed at an early, though perhaps not clearly ascertained, period.<sup>1</sup> They are also to be met with in the illuminations of Anglo-Saxon manuscripts. The lion has been generally considered to represent St. Mark, the man St. Matthew, the calf St. Luke, and the eagle St. John; but the early fathers of the Church, in their comments, have differed as to the personal application of these symbols;<sup>2</sup> and the opinion of St. Augustine was that the lion signified St. Matthew, and the man St. Mark. In the latter part of the fifteenth, and early part of the sixteenth century, representations of these symbols engraved in brass were employed not unfrequently to decorate, as in the instance before us, sepulchral slabs with inlaid brasses near the angles of the verge of which they were severally disposed.

The inscription round the verge of the slab is in Gothic or black-letter characters, and some of the words are abbreviated; it may however be read as follows:—

✠ Orate pro animabus probi viri domini Petri Legh militis hic tumulati, et domine Elene uxoris ejus, filie Johannis Savage militis cujus quidem Elene corpus sepelitur apud Bewgenett<sup>3</sup> 17 die mensis maii anno Domini millesimo ccccxxxxi.

The inscription is continued on the brass plate just beneath the effigies:—

Idem quidem Petrus post ipsius Elene mortem in sacerdotem canonice consecratus obiit apud Lyme in Hanley xi die Augusti anno Domini m<sup>o</sup> v<sup>o</sup> xxvii<sup>o</sup>.

The Arabic numerals used for a date occur once only in this epitaph, though introduced about the middle of the fifteenth century; they were not even at this period very common, and do not appear to have become so much before the middle of the sixteenth century.

<sup>1</sup> Ciampini *Vetera Monumenta*, vol. i. p. 191.

<sup>2</sup> *Ibidem*.

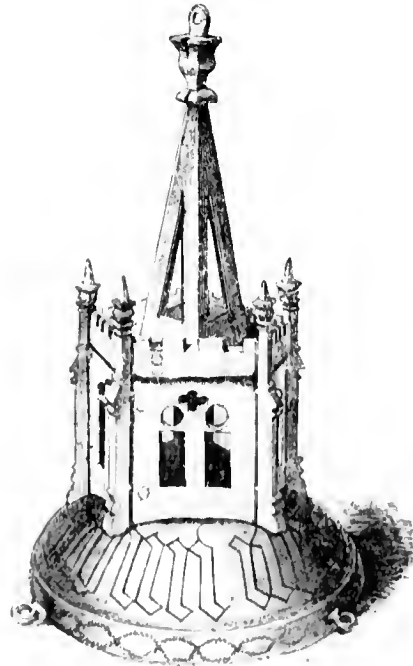
<sup>3</sup> Bewgenett, or Belliginett, is discovered to be a village in Sussex. It is mentioned in the history of Richmond, that the wife of this Sir Peter Legh died and was buried at Bewgenett.

In conclusion we may remark that when, amongst other ancient symbols of Christianity, those which have been described became discarded, they were superseded, as our monuments from that time plainly evince, by pagan emblems, urns, obelisks, inverted torches, personifications of the cardinal virtues, allegorical conceits, and other heathen devices, the visible results of that feeling which Lord Bacon has described as "a superstition in avoiding superstition."

The vignette below is the representation, on a reduced scale of two-fifths of the size of the original, of the cover of an ancient *thurible*, which has recently been discovered in the chest in Ashbury church, Berkshire. The remaining part or body of the thurible was missing. The lower part of this cover is of a domical or hemispherical shape, and round it is inscribed in black letter characters "Gloria tibi Domine." Attached to the rim which encircles the verge are three small rings, to which the chains or cords were affixed by which it was waved to and fro. From the lower or domical part issues a pentagonal-shaped lantern or turret embattled, with window openings on each side, and small pinnacled buttresses at the angles; and above this appears a small obeliscal, or four-sided spire, also open on each side for the fumes of the frankincense to escape from. It is apparently of the fifteenth century, and the fashion and make tend to show how closely designs of an ecclesiastical nature were anciently followed in the construction of the minor articles of church furniture.

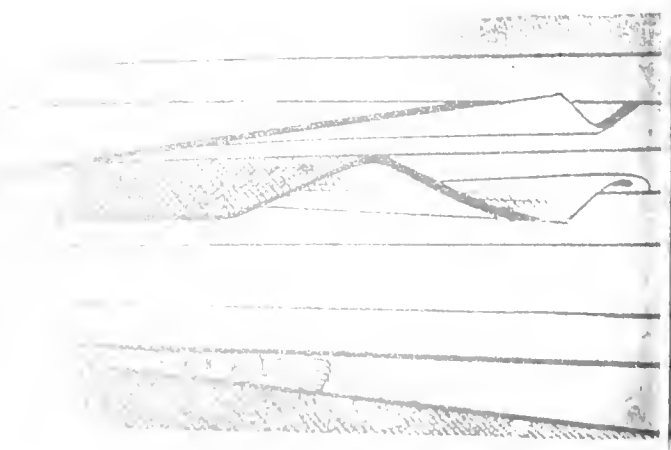
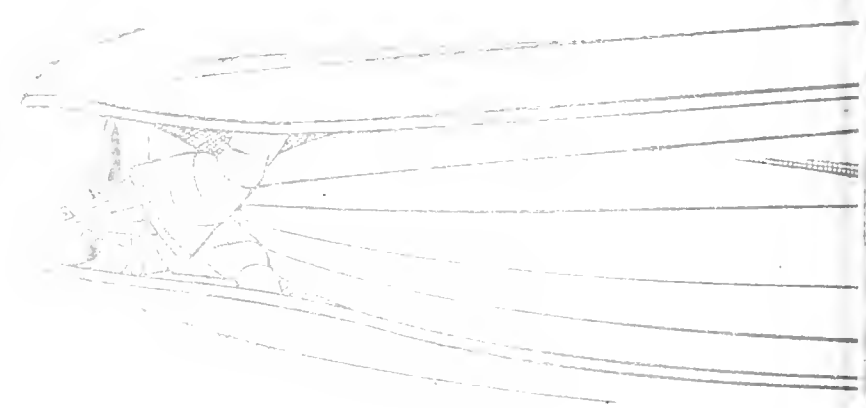
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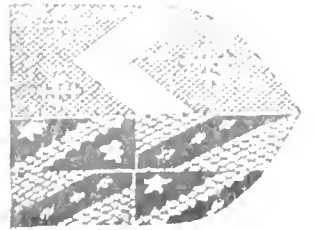
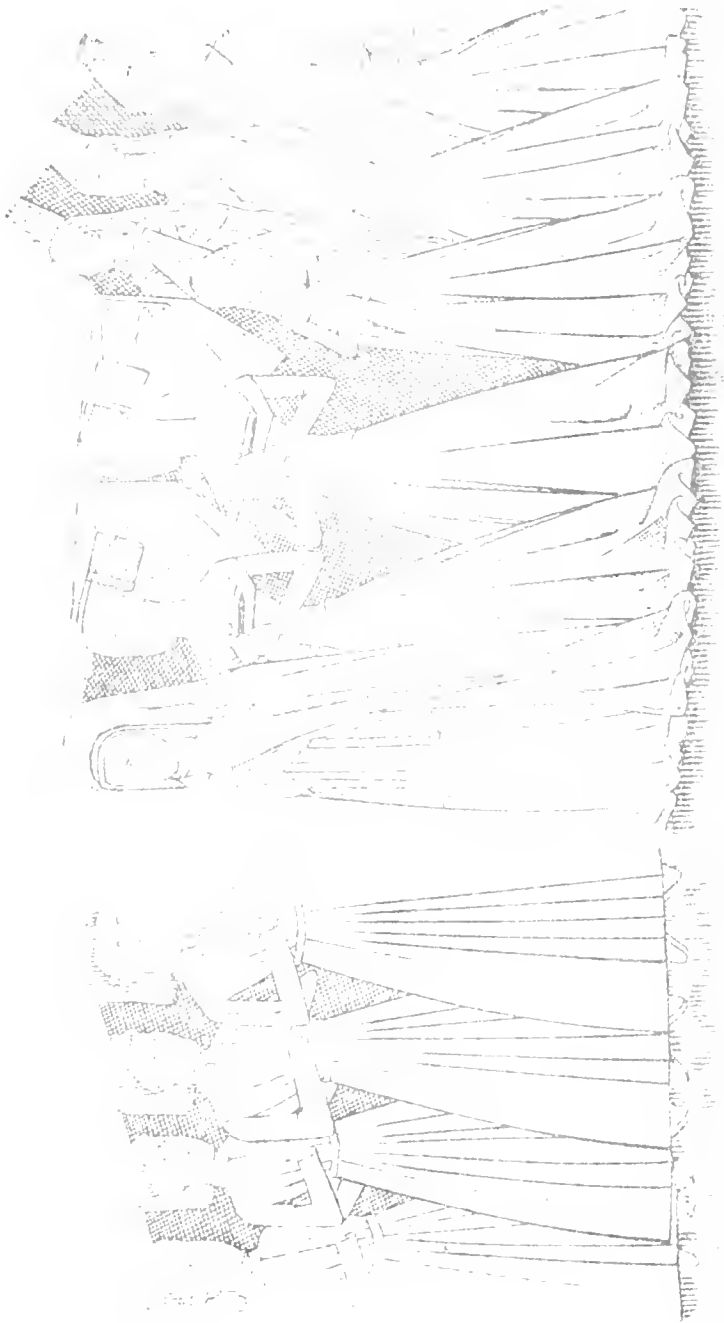




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SIR THOMAS URSWYK, KNIGHT.

CHIEF BARON OF THE EXCHEQUER,

1479.

I was anointed king at nine months old ;  
My father and my grandfather were kings ;  
And you were sworn true subject unto me :  
And tell me, then, have you not broke your oath ?

*King Henry VI. Part III.*

THE memoir which accompanies the brass of Alderman Feld<sup>1</sup> shews the rise of a citizen of London to wealth and distinction by commercial pursuits. In the present instance we have to trace the progress of a member of a learned profession, through the means of the ancient and once-important municipal offices of the city, to the attainment of the highest judicial stations in the land. The sketch we have drawn is made up from scanty materials, and but few and brief notices of the public events of the life of the individual portrayed. Our readers will form their own conclusion, whether they regard the Chief Baron as a person raising himself by perseverance and talent from the practice of an advocate to a seat on the judicial bench ; or as a keen lawyer seeking his preferment by attention to the workings of great political changes, and unscrupulously attaining rank and office, purchased at the sacrifice of his allegiance to his sovereign.

As nothing of the private life of the subject of this memoir has reached our notice, and being in ignorance of his parentage, we must confine ourselves to the public

<sup>1</sup> Page 49.

events of his life. It is probable that his family came from the north of England, as an Adam de Urssewyk appears to have held a tenement in Westmoreland, in the reign of Edward I.<sup>1</sup> and a Robert Urswyk, Knight, an estate in Yorkshire, in that of Henry IV.<sup>2</sup>

The first notice of Thomas Urswyk, which we meet with in the Records of the Corporation, is his election to the office of Common Serjeant of the city of London, by the Court of Common Council, on Wednesday the 27th June, 31 Henry VI., 1453, to which office he was sworn, on the following day, by the Court of Aldermen of the same city.<sup>3</sup>

For the information of those who may not be acquainted with the nature of the above appointments it may be proper to observe, that the office of Common Serjeant was then of great importance, inasmuch as he was Counsel to the Corporation, "on all occasions within and without the precincts and liberties of the city."<sup>4</sup> In truth, he may be considered as bearing the same rank, in respect to the city of London, as the Attorney-General does to the supreme government of the country. The important interests of the Corporation of London, it may naturally be concluded, would not be entrusted to any but a barrister of eminence; and from the circumstance of his obtaining the above appointment, we may fairly conclude that Urswyk was at that period distinguished by his talents and legal knowledge. The office, it will be observed, was in the gift of the Court of Common Council, a body constituted of representatives elected by the different wards of the city;<sup>5</sup> and the election of Urswyk to this his first promotion, at least shews his popularity with the great body of the citizens. He held this post for two years, when Thomas Billing, the Recorder, having resigned his office on being made a Serjeant-at-Law, with the probable view of seeking advancement in the higher courts of the realm, Urswyk was elected Recorder by the Court of Aldermen, on Thursday, the 3rd of October, 33 Henry VI., 1454. He is styled "a discreet and circumspect man," and he is stated to have been elected to this high office "for his prudence and affability." At the time of which we are writing, the duties of the

<sup>1</sup> *Inquisitiones post Mortem*, 35 Edward I., No. 88.

<sup>2</sup> *Ibid.* 4 Henry IV., No. 15.

<sup>3</sup> From information politely presented by H. Woodthorpe, Esq., Town-clerk.

<sup>4</sup> See Allen's *London*, vol. ii. 285, where an account of the duties of the officers of the city is given from a pamphlet published by the Corporation in 1789.

<sup>5</sup> As the institutions of London are closely founded on the model of the constitution of the kingdom of England, it may be as well to observe that this court assimilates with the House of Commons, as the Court of Aldermen does with the Lords: the resemblance was more close in ancient times, when the upper house of the Civic legislature possessed its spiritual Alderman. Following up the same analogy, the Recorder, of whom we shall have to speak, may be regarded as the Chancellor.

Recorder were scarcely inferior to those of the Judges of the land. The citizens were bound by oath to sue each other in the local courts of the city; and having from an early period possessed the power of making their wills, it followed that many questions relating to the rights of property came under the judicial notice of the Recorder; and besides this important branch of jurisprudence, the mercantile law of the day was in great measure administered by the same functionary.<sup>1</sup> It was a necessary consequence that the post should be occupied by a barrister of experience and knowledge; and, as might reasonably be expected, the appointment formed in most cases a stepping-stone to higher preferment. The Recorder was in general raised to the bench of one of the Courts of Westminster Hall; the last who received such preferment being Sir James Eyre, 1763, who was made Chief Baron of the Exchequer.

In the year 1461, the Recorder Urswyk sat in the Parliament holden at Westminster, as a representative of the City of London.

We have now arrived at a period when the subject of our memoir had reached the highest preferment and distinction which the Corporation of London had it in its power to bestow; and it would have been pleasing if the events of his life had stopped at this period. We are now compelled to view him rather as a political character, taking an active part in the affairs of a troubled period, which neither his office of Recorder, nor his Parliamentary duties, strictly required. From his intercourse with the citizens and mercantile men in connexion with the metropolis, the Recorder probably derived a bias in favour of the claims of the house of York: it is to be observed, that what might be styled the commercial interest of the country was then rising into importance, as the feudal state, weakened and shaken by the long civil contention of the rival roses, was falling rapidly into ruin. In common with Crosby, the London merchant, and Halle, the great woolman, of Salisbury, the Recorder might have felt a partiality to that prince, who promised to commerce favour and protection. Still, the sovereign to whom Urswyk owed allegiance was King Henry VI., a prince whose misfortunes, amiable disposition, and piety, deserved far different treatment from a great legal functionary, whose duty it would have been rather to have confirmed

<sup>1</sup> See *City Law*, 12mo. 1658, p. 3; Bridall's *Speculum Juris Anglicani*, p. 112. The Mayor and Aldermen are nominally the Judges of the City Courts, but the law is administered without their actual intervention by the Recorder, who was without doubt the *Justiciary* whom the citizens were authorized to appoint by charter of Henry I. (Norton's *Commentaries*, 337—348); although this author inclines to the opinion that the Portreve (now the Mayor) was the officer contemplated by this charter; a supposition not at all warranted by the constitution of the city. If the office of Recorder was not created in pursuance of this charter, there will be a difficulty in accounting for its origin.

the people in loyalty and devotion to a sovereign who himself had succeeded by hereditary title, than to have aided with his influence the troubles attendant on a disputed succession: but the Recorder seems to have regarded the rising sun of the house of York as the surest beacon to preferment, and deemed that he secured his own interest more effectually by deserting the weak and falling monarch, and lending the power which his office gave him to assist the improving fortunes of Edward IV.

In the year 1471, after the temporary restoration of King Henry the Sixth through the agency of the Earl of Warwick, we find Urswyk playing his part on the stage of politics; and here for the first time his character appears in an unfavourable point of view. The meek Henry was then in the city of London, residing in the Bishop of London's palace, in Aldersgate street, in company with the Archbishop of York (George Nevill).

The chronicle of the first thirteen years of the reign of King Edward IV., by Dr. Warkworth, Master of St. Peter's college in this University, recently published by the Camden Society of London, details the circumstances of this eventful year in a simple and expressive style, and shews that at least in one instance Henry was far from being that imbecile character which he is usually represented to be; but on the contrary could act with energy and promptitude when circumstances required him to do so. We find him lodging in an episcopal palace, with no guard but churchmen, his wife and even his valiant son absent, adopting a course which a more active and enterprising monarch could not have improved: — "On the wemysday next before Esterday,<sup>1</sup> Kyngge Herry, and the Archebysschoppe of Yorke with hym, roode aboute Londone, and desirede the peple to be trew-unto hym: and every manne seide thei walde." This demonstration of loyalty, so simply but forcibly recorded by the chronicler, would probably have effected a favourable change in the fortunes of the unhappy king, had it not been frustrated by the craftiness of the Recorder. The populace, it appears, had armed themselves, and occupied the city for the king; but fearing so important a demonstration would have powerfully assisted the monarch's cause, the Yorkist party determined by stratagem to defeat this honest burst of loyalty. The narrative goes on to say, that "Urswyke, recordere of Londone, and diverse Aldermen, such that hade reule of the eyte, commaundede alle the peple that were in harnes, kepyngge the cite for Kyngge Herry, every manne to goo home to dynere." The simple people duped by so reasonable a request retired to their homes, and during the brief space of time occupied by

<sup>1</sup> April 10.

their repast, the Recorder was not idle, "and in dynere tyme King Edwarde was late in, and so went forthe to the Bisshoppes of Londone palece, and ther toke Kyng Herry and the Archebisschoppe of Yorke, and put them in ward, the Thursday next before Esterday."<sup>1</sup>

The character of the Recorder Urswyk appears to have been in no wise deficient in that energy and determination so generally shewn by those engaged in an unrighteous cause: this is fully evinced by the promptitude with which he seized the brief interval of retirement of the armed and loyal citizens, to enable Edward to secure the person of his rival. The prison and grave of a king are not far removed; it proved so in the present instance: the fallen king, after being carried by his conqueror to the field at Barnet—undoubtedly with the atrocious hope of his being killed by some accidental blow, "beynge," as Dr. Warkworth informs us, "in the forwarde duryng the battaylle"—was, to the great disappointment of Edward, not hurt; "he was broughte ageyne to the Toure of Londone," where he was soon after dispatched, by the agency of the unscrupulous Gloucester.

This piece of service rendered to the new king undoubtedly paved the road to Urswyk's preferment, as we find him soon after resigning his civic office, preparatory to receiving the reward for his treachery to "King Herry."

The attack of the bastard Falconbridge on the city, on the 5th of May, 1471, and his repulse by the citizens, induced King Edward personally to bestow honours on such of the Aldermen of London as constituted his party; and with them Thomas Urswyk the Recorder was knighted, on the 19th of June, 1471, 11 Edward IV. He resigned his office of Recorder, and received as a reward for his services to the city, as well in peace as war, a gift of two pipes of wine for the first year, and one pipe for each year in future, which gift the citizens, with

<sup>1</sup> The *Historie of the Arrival of Edward IV. in England, and the finale recoverye of his Kingdome from Henry VI.* A.D. MCCCCLXXI., also published by the Camden Society of London, which is evidently the production of a Yorkist, and designed as an apology for the transactions of the period, does not particularly notice the Recorder Urswyk, or the part he took in the admission of Edward into the city. Glossing over the fact, that the great body of the citizens were favourable to the deposed monarch the author goes on to say, that "the Maior, Aldarmen, and other worshipfull of the citie, determined clerly amongs them selfe to keepe the citie for the kyng [Edward] and to open it to hym at his comynge" (page 16.) The reasons assigned by the author for this line of conduct plainly enough shew that the calculating functionaries considered their own interests and safety as paramount to their allegiance to Henry. The treachery of the Archbishop of York, and his making his peace with Edward, are facts on which this author particularly dwells. The manner of Edward's entrance into the Bishop's palace corroborates Warkworth's account of the demonstration exhibited by the citizens, as another author informs us that he entered by a postern gate, doubtless fearing that if he had approached by the principal entrance, he might have attracted the attention and excited the opposition of the loyal body of citizens.

their usual caution, declared was not to be drawn into a precedent. This is the last public mention of Sir Thomas Urswyk in connexion with the city, and on the same day on which this resignation took place Humphrey Starkey was elected to the post of Recorder, when it should please Urswyk to resign.

On the 22nd of May, 1472, Sir Thomas Urswyk was appointed Chief Baron of the Exchequer.<sup>1</sup> He held this preferment for seven years until his death in 1479.

The Brass alone affords evidence of the extent of his family: from the figures of the children, represented as usual in two groups beneath the portraiture of the Chief Baron and his wife, we learn that it consisted of four sons and nine daughters. All the sons must have died in the lifetime of their father, as at the time of his decease five of his daughters succeeded to his real estate as co-heirs in coparcenery.

At the time of Sir Thomas Urswyk's decease, his property was considerable. His country residence was probably at Mark's Hall, near Romford, in Essex, in which county his possessions were situated. The manor-house, of which a view is given by Lysons,<sup>2</sup> was a structure of considerable antiquity, and surrounded by a moat: it was taken down in 1808. The estates of Sir Thomas Urswyk consisted of a messuage, called Le Lee, *alias* Le Lee Hall (in Hatfield Broad Oak), with upwards of three hundred acres of land, and fifty shillings rent, in the vill of Hatfield Regis, Halingbury Parva, and Matching, held of Anne, Duchess of Buckingham, as of her manor of King's Hatfield;<sup>3</sup> a messuage, called Lithe Hall, and fifty acres of land, whereof thirty were holden of the manor of Bourchiers Hall, and the other twenty, lay in Little Laver;<sup>4</sup> the manor of Uphaveringe, or Gobions, in Romford, held of Elizabeth, queen of Edward IV.: it consisted of a messuage, two hundred and twenty-two acres of land, and a rent of eight shillings and one penny;<sup>5</sup> the manor of Marks, situate in Romford Town Ward, where, as we before remarked, was his residence. To this latter estate there belonged two messuages; a windmill, three hundred and sixty acres of land, and one hundred and ten shillings rent.<sup>6</sup> The manor of Achewys, or Mile End, in Stepney, was in 1472 conveyed by William Peche to Thomas Urswyk, Recorder of London, and others;<sup>7</sup> and in 1467 we

<sup>1</sup> Dugdale Orig. p. 70.

<sup>2</sup> Environs of London, vol. iv. p. 187.

<sup>3</sup> Morant, vol. ii. p. 507.

<sup>4</sup> Morant, vol. i. p. 145.

<sup>5</sup> Ogborne, 133. Esch. 18 Edw. IV. No. 51. Lysons, vol. iv. p. 188.

<sup>6</sup> Ogborne's Essex, p. 152. Lysons' Environs, vol. iv. p. 187.

<sup>7</sup> Cl. 11. Edw. IV. m. 4. Lysons' Environs, vol. iii. p. 425.



find him conveying, with others, the manor of Ewell, or Tylehouse, in Stepney, Middlesex, to John Burecester.<sup>1</sup> It is probable from the circumstance of the joint tenancy that these two latter estates were held in trust, and were not the individual property of Sir Thomas Urswyk, as there is a certainty of his having so held the manor of Padingden, or Paddington Bray, in Abinger, Surrey, in conjunction with Thomas Yonge, one of the Justices of the Common Pleas, Sir John Say,<sup>2</sup> Thomas Brian, Serjeant-at-Law, William Edwards, Alderman of London, and others, as trustees for John Yonge, one of the Aldermen who received the honour of Knighthood with Urswyk on the 19th of June 1471.

Three of the daughters appear to have died in the lifetime of their father. His coheirs were Catherine, the wife of Henry Langley; Ann, wife of John Dorwood; Elizabeth, Jane, and Mary, the latter being unmarried at the decease of their father. The name of Urswyk perished with the Recorder, and his property was conveyed to strangers.

The church of Dagenham consists of a chancel and nave: the latter with the tower was rebuilt in a bad gothic style about the beginning of the present century; the former has been modernized. The Brass of Sir Thomas Urswyk lies on the ledger of a plain altar-tomb, situate in the chancel: the dado of the tomb is without ornament at present, and the brass, as given in our engraving, is the only memorial existing.

The style of the figure is not unlike that of Alderman Feld, and as in that example is attired in a long gown, reaching to the feet, and girt about the waist: over the shoulders is thrown a mantle, which being held up in consequence of the hands being raised in the attitude of prayer, displays the lining, in this case of silk. The hood, the distinguishing mark of judicial costume, is wanting. It is to be seen in the effigy of Judge Gascoyne, in Harewood Church, Yorkshire, and in that of Sir Peter Arderne, in Latton Church, Essex.

The lady is attired in a gown, low at the bosom, and exceedingly small at the waist; the sleeves have large cuffs nearly covering the hands, which, like those of the husband, are placed in a devotional position. The hair is drawn backwards from the forehead, and gathered into a caul or cap of very rich work, and is covered with one of those extraordinary veils, stiffened with starch and distended with wires, which has acquired the appellation of the butterfly head-dress; her neck is adorned

<sup>1</sup> Cl. Ed. IV. sec. 23. Lysons' *Environs*, vol. iii. p. 425.

<sup>2</sup> The splendid Brass of Sir John Say and his lady exists in Broxbourn Church, Herts. In point of costume the lady greatly resembles the effigy of Lady Urswyk, except that the mantle is emblazoned with the armorial bearings of herself and husband.

with a rich necklace of pearls and jewels, and the whole figure affords a good specimen of the extraordinary richness of dress for which the ladies of this period were distinguished. The comparative youthfulness of the portrait, when viewed in connexion with the numerous family depicted beneath, is very striking. At the feet is a dog, doubtless of the same kind as the "small houndes" which were the favourites of the gentle Prioress so beautifully depicted by Chaucer; and like that fair portrait, the present lady seems to have "hadde a fayre forehed—almost a spanne brode, I trowe."

The four sons represented below the effigy of the Judge are uniformly attired in long gowns, bound round the middle with girdles, the common dress of youths of the day. The group of daughters present more variety in costume. The first is a nun, who, in consequence of her profession, if living at her father's decease would have been deemed in law to have suffered a civil death, and consequently would not have been a coheir to his estates. The next two daughters are, in point of dress and appearance (excepting the mantle), the counterparts of their mother: their attire, being like hers matronly, shews that they were the two married daughters, Catherine Langley and Ann Dorwood. The remaining daughters are represented with long hair streaming down their backs, as maidens are usually represented in sepulchral brasses. To make up the number, three must be supposed to have died in the lifetime of their father; and it will be observed that three of the children in the female group are placed in the back ground; these may be considered as representing the deceased daughters.

There were originally four shields upon the brass, of which but two now exist. Two were at the head of the stone: of these one remains, which is charged with the following armorial bearings; a chevron between three cross crosslets. The others were at the feet, and the one which has not been removed is charged with Quarterly, first and fourth [argent], on a bend [sable] three lozenges [of the first], each charged with a saltire [gules]; second and third . . . a bend engrailed . . . between two goats' heads erased . . ., impaling the coat before described; which are the arms of Sir Thomas Urswyk and his lady.<sup>1</sup>

<sup>1</sup> Mrs. Osborne, in the portion of the history of Essex published by her (p. 58), describes the arms of the femme in this coat as Sable, a chevron between three crosslets argent, and attributes it to the name of *Southworth*: she suggests also that the second coat quartered with the arms of Urswyk may be *Rudcliffe*. No authority being given for either appropriation, or any evidence that Lady Urswyk's name was originally Southworth, it is probable that these names were merely taken from Edmondson's, or some other Ordinary of Arms.

The inscription on a ledge of brass, surrounding the tomb, has been entirely removed. From Weever<sup>1</sup> it would appear that a fragment remained in his day; which he gives as follows:—

*Here lieth Sir Thomas Urswicke, Knight, Recorder of London, who died . . . . .*

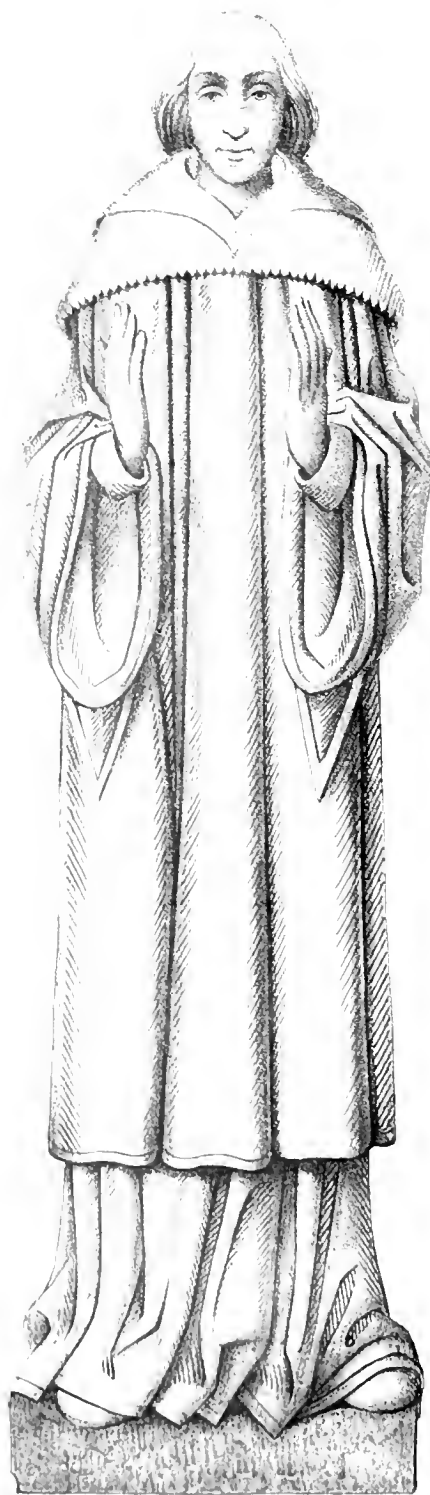
Supposing Weever to be correct, it is difficult to account for the inscription omitting to notice the higher preferment which Urswyk held at the time of his decease.

This scanty memoir is all that we can collect of the acts of Sir Thomas Urswyk. It would have been more pleasing if any deed of charity, atoning in some measure for the recorded treachery to his liege sovereign, had reached our days. Deprived of this, we have furnished all that we find of him; and if that little is unfavourable, it is to be regretted. Still, brief as it is, a lesson may be learned from the history of a man, doubtless possessing talent and learning, raising himself to stations of distinction, enjoying his acquirements for a few years, his wealth and possessions passing away, and in the next generation his name clean put out.

<sup>1</sup> Funeral Monuments, p. 601.







Qui tota quondam fuerat hęc curę domus  
Cum sepultum parua pars domus tegit  
Quo nemo preles extitit frugalior  
hancque hic est olla luit is cum deo est  
Obiit feb 14<sup>o</sup> An 1582 post 24 a<sup>o</sup> 2 moderatione

## DR. HAWFORD.

Si quid sane à nostris Christianæ charitatis modum votumque non custodientibus odiose et perniciose patimini, non esse illos nostros cito dixeram, sed aut futuros si se correxerint, aut in fine separandos si in malitia perdurarint: nos tamen nec propter pisces malos retia rumpimus, nec propter vasa in contumeliam facta domum magnam deserimus. Quod si vos quoque illos a quibus talia catholica patitur non esse vestros eadem regula dicitis, probate animum vestrum, corrigite errorem, amplectimini unitatem Spiritus in vinculo pacis. Nam si nec vos illi contaminant, nec nos isti, non nobis invicem alienis criminibus calumniemur: in una charitate frumenta crescimus simul; usque ad ventilabrum paleam toleremus.—*S. Augustin. de Unitate Ecclesie adv. Donatistas, lib. i.*

OF the supposed<sup>1</sup> subject of this Brass, Edward Hawford, Doctor in Divinity, who was Master of Christ's College during the first half of the reign of Elizabeth, from A. D. 1559 to 1581, little is known that could enable us to pourtray his individual and personal character. But the uniform complexion of the acts to which his name stands attached in an age of extraordinary religious excitement, leaves us in no doubt as to the class of divines to which he should be referred, or as to the principles that directed his public conduct. Commencing his period of authority at the time when the Reformation was finally established in the University, we find him, in

<sup>1</sup> We say "supposed," because it is by no means certain that the effigy is that of Dr. Hawford, though the College tradition assigns it to him, and the legend which is placed at his feet contains his epitaph. But that tradition may have arisen from the supposition that the separate pieces—for they are disunited, though near each other—belonged originally to the same brass; whereas their relative position may have been the result of accident or convenience. Still, as the person to whom it is commonly attributed is one whose character possesses some academical interest,—and if it do not represent him, it is impossible to say whom it does,—it has been thought right to give some account of him; more especially as the effigy, though plain, is curious both for its attitude and vestments. The hands thus uplifted represent the figure in the act of repeating the Lord's Prayer: and this, which may appear at first sight unlikely in the case of a Priest after the Reformation, tends on the other hand to confirm the appropriation of the brass to Dr. Hawford, who laboured (as we shall see) under an imputation of favouring the more ancient practices of devotion.

conjunction with the illustrious Whitgift and others, strenuously endeavouring to check the torrent of ecclesiastical disaffection, which under the Puritan leaders was then acquiring fearful strength in Cambridge, as elsewhere; and which, in the generation that followed his decease, attained an ascendancy that was fatal for a while to our Church and monarchy.

The name of Dr. Hawford as Vice-Chancellor appears at the head of the signatures to a letter to Cecil the Chancellor, dated January 18, 1563, requesting royal sanction to an enactment that the Heads of Houses might have the yearly nomination of two "ancient and fit men," from whom the Regent Masters should elect the Vice-Chancellor, with similar regulations for the annual election of Proctors and Taxors. The want of such a regulation, which had been in force in Queen Mary's time, had appeared in the tumultuous combination of the younger Regents to overpower their superiors, and place factious persons in the posts of highest authority; in which, to use the quaint but expressive words of the letter, "there had of late manifestly appeared not only ambition in seeking the Vice-Chancellorship, and a known and confessed faction about it, but also bitter contention and displeasure, rising of importune and untimely labouring; which things in such a place sorely blemished the Gospel, and the preaching thereof."

The next conspicuous notice of Dr. Hawford is in 1570, in the tumults consequent on the proceedings of Thomas Cartwright, fellow of Trinity College, who, in his theological prelections as Lady Margaret's reader, zealously inculcated on the youth of the University the absolute unlawfulness of the prelatial government, as well as the liturgical offices, of the Church, and the bounden duty of replacing this asserted antichristian polity by one in which all ministers were equal. This man's speculations, now known to the world almost entirely through the immortal reply of Hooker, met with an able opponent on the spot in Dr. Whitgift, then Master of his College; who, however, vainly challenged the Puritan lecturer to a fair public disputation on the points he called in question. The statutes by which this disorder was at length successfully suppressed had been procured to meet this evil by himself and Hawford, and other leading men of the University: and in proportion to the success of these new statutes was the acrimonious resentment of the anti-episcopal party against all that were concerned in framing them. Among the most virulent of the opponents was Edward Dering, fellow of Christ's College, who, in a letter to the Chancellor, of November 18, 1570, bitterly inveighs against the Heads concerned, placing in the foremost rank of offenders his own Master, with Dr. Persse, Master of Peterhouse, Dr. Caius, the second founder and then Master of Gonville and Caius



College, Dr. Harvey of Trinity Hall, and Dr. Ithel of Jesus. Of these he says plainly, that “they are alither enemies unto God’s Gospel, or so faint professors, that they do littel good in the Church. I will not touch them now with private fawtes, but I do know so manie, as yf yow fear God, it would greeve yow to se sutch masters of colledges. If D. Harvie have scarce chosen one Protestante to be Fellow these twelve years: if D. Pearsse keepe sutch Curates as flee away beyond the seas: yf D. Hawford could not be brought to take away nether Popishe bookes nor garmentes without great importunity; and in the end, al the best and rithest he hath conveyed none of the Fellowes know whether: yf greater crimes than these are as casie to be scene in them as ther open doings are casie to be knowen, I trust your honour will not alow of sutch accusers against a true preacher. D. May, and D. Chaderton, two other of the heads, ther is smalle constancie ether in ther life or in ther religion. I am sorie, Sir William Cecill, that yow cannot see; the Lorde sende yow cleere eies, that yow once delight in the bewtie of his temple. Yf yow beleve not sutch men sparinglie, yow wil in the ende be deceavyd greatlie. D. Whitgifte is a man whom I have lovyd, but yet he is a man, and God hathe suffred him to fall into greate infirmitie. So frowarde a minde against Mr. Cartwright, and other suche, bewrayeth a conscience that is ful of sicknes. His affections ruled him, and not his learninge, when he framed his cogitations to get mo statutes.” Considering the mass of contentiousness and uncharitableness which the impugned statutes were the means of removing from the University, the sympathies of this writer are so evident as almost to preclude the necessity of vindicating these venerable persons from his aspersions. That Dr. Hawford, after striving vainly against the Puritan fellows of his society to preserve the decent accompaniments of divine worship, should convey these, with other relies possibly of a former age, beyond the reach of their Vandalic fanaticism, will not appear wonderful or censurable: and it is no bad presumption for the irreproachable correctness of his life and manners, that an accuser of such a spirit can do no more than insinuate, without specifying, “greater crimes” than this.

Two years after, in 1572, we find Dr. Hawford, when deputy for the Vice-Chancellor (Dr. Kelk of Magdalen, who was absent) successfully resisting a bold attempt of the Puritan party in Cambridge, to set aside the operation of the statutes by the alleged authority of the Chancellor. In the appointment of Barnaby lecturers, (whose office was not then a sinecure, but possessing considerable influence over the studies of the University,) it was the object of the party to overpower the voice of the heads by the addition of others through whom they might secure a majority. The two Proctors, who were in that interest, went

up to London to effect this, if possible, with the Chancellor; and having been well received, without waiting for the decision of the Bishops to whom Burleigh referred the matter, they returned to Cambridge on the eve of the nomination, and assured the deputy Vice-Chancellor, that *it was the Lord Burleigh's pleasure* that the Heads should not elect in the manner prescribed by the statutes, without calling in the Presidents of those Colleges from which the Masters were absent. After this, to use the words of Strype — “Dr. Hawford asked them if they had any letter from the said lord to him, to testify this that they said. To this they answered that he had such business that he could not write. Then said Dr. Hawford to them, that their bare assertion was not sufficient warrant for him to break a statute. They said again, that they ought to be credited therein, because they were public persons: and in fine they told him, that if he would not call in the Presidents, they would do nothing in the congregation of the next day.” Agreeably to this threat, at the congregation of the morrow, the senior Proctor, Mr. Beacon, after declaring to the Regents and Non-regents the “pleasure of Lord Burleigh,” that the additional electors should be called in, denounced as null the previous nomination made by the Heads: and when called by Dr. Hawford, as deputy Vice-Chancellor, to the scrutiny for the election of those who had been regularly nominated, he publicly refused; whereupon the congregation was dissolved without election made. This attempt of a professedly liberal party to overrule by mere arbitrary power the operation of a standing law will strike many as not without parallel instances in other times: but the instruction as to the temper of the faction is not complete, unless we add that the Chancellor disavowed what Mr. Beacon had declared in his name, and directed the Vice-Chancellor by public letters to inquire into this act of the Proctor.

The only other proceedings of moment in which the name of Dr. Hawford occurs are two censures of factious teachers in the University. The former of these instances is in 1572, when he was associated with Dr. Byng, the Vice-Chancellor, and nine other heads, in the expulsion of one Chark, fellow of Peterhouse, for asserting broadly in a sermon at St. Mary's, after much note of preparation, that Bishops, Archbishops, and Metropolitans, were introduced into the Church by Satan, and refusing to retract the assertion during the seven weeks that were given him for reconsideration. The other case is that of a Puritan fellow of St. John's, named Cock, who was reprov'd publicly in 1575 by Whitgift, as Vice-Chancellor, Dr. Hawford, and Dr. Goad, for having taken the opportunity of a lecture on the Epistle to the Hebrews to make defamatory reflections on his master, Dr. Still. Still, who afterwards succeeded Whitgift at Trinity, when

the latter was elevated to the See of Worcester, had like him incurred the dislike of the anti-ecclesiastical faction, by maintaining the ancient discipline, and enforcing the obnoxious statutes.

The following inscription over the mortal remains of Dr. Hawford, if it fail to add materially to our knowledge of his character, is at least a good testimony on the part of his College to his faithful stewardship of their property :

Cui tota quondam fuerat hæc cura domus  
Eum sepultum parva pars domus tegit :  
Quo nemo præses extitit frugalior.  
HAWFORDUS hic est : ossa sunt : is cum Deo est.  
Obiit Feb. 14<sup>o</sup>. anno 1582, post 24 annorum moderationem.

The effect of such masters as Hawford on the state of affairs in Cambridge, may be estimated from a very significant contrast observable in the period that immediately followed his decease. Under the then Heads of Houses, influenced by Fulke and Whitaker, and yet including some of those "faint professors" and of "small constancie," as Dering calls them, who, while under the guidance of Whitgift and Hawford, had acted as we have seen, it is no longer the Puritan assailant of the Church that is called to account for his sentiments publicly expressed at St. Mary's and elsewhere, but the vindicator of ancient principles against Puritanism. We find Barret in 1595, and soon afterwards a more important person, the Margaret Professor, Dr. Peter Baro, subjected severally to harsh inquisitorial proceedings, which even such men as Andrewes and Overall were unable to avert, and which only the Archbishop's authority prevented from terminating in deposition, for no other crime than that of not yielding implicit subjection to the Calvinian definitions and standards of doctrine, and maintaining, in accordance with the same authority that set forth the Articles, the concurrent judgment of the Fathers and ancient Doctors as of greater weight than that of the modern systematists. And while hostile measures were adopted towards divines of this character, the men who like Covell repeated the offence of Cartwright and Chark, by virulently assailing the orders of the Church in lectures or sermons at St. Mary's, found no academical authority to repress, or even rebuke, their violation of duty. The issue in the reigns that followed is painfully instructive. May we be enabled to know the Church's real friends, and to preserve in this our ancient seat of learning the genuine Anglican testimony to primitive Catholic truth.

W. H. M.

## DESCRIPTION OF THE VIGNETTE.

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The Vignette on the opposite page represents the Decorated East Window of the church of SS. Peter and Paul, Fenstanton, Huntingdonshire.

In the *seven sept-foiated* lights the architect may be understood to have symbolised the *seven* graces of the SPIRIT.

The tracery consists of a circle, the emblem of eternity, containing two inter-lacing equilateral triangles, the well-known symbols of the HOLY TRINITY. Each of these triangles contains a circle composed of six foils, referring to the six attributes—blessing and honour, glory and power, wisdom and majesty; and three *trefoils*, which again refer to the doctrine of the HOLY TRINITY: as the six attributes are a second time represented in the six foils which lie round the interior of the circumference of the large circle.

Finally, the work of each PERSON of the BLESSED TRINITY, in the regeneration of man, is twice represented in the three eightfoils, which *occur twice* between the tracery and lights, the number eight being, from the time of S. Ambrose downwards, the symbol of regeneration.

It may be proper to add, that it is the intention of the Cambridge Camden Society to restore this beautiful Window, which is at present mutilated and blocked. The expense will be considerable, because the upper part has been destroyed by the lowering of the roof of the Chancel. (See 'A Few Words to Churchwardens,' p. 10.) But it is hoped that a sufficient sum will be raised to remove the present ceiling, and throw open the whole window.

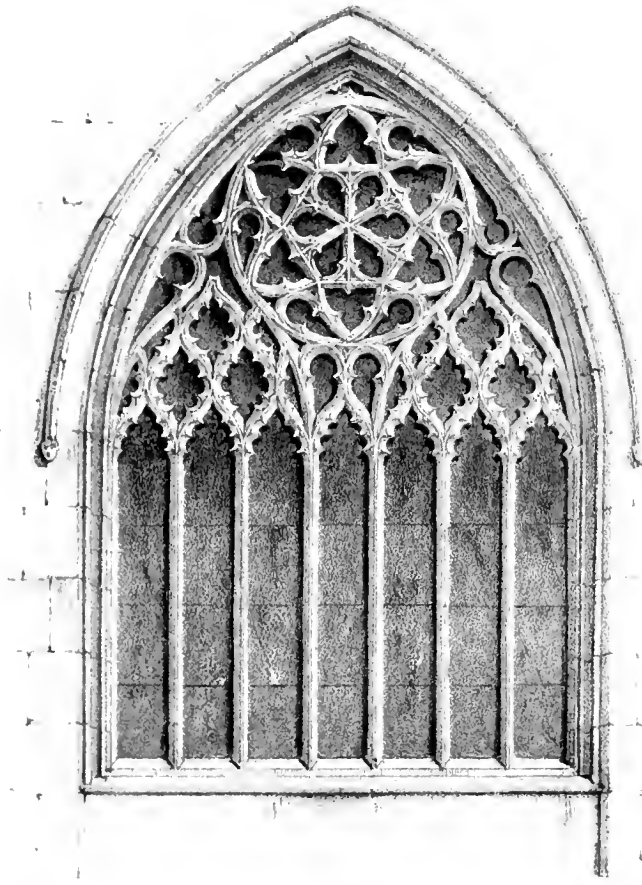


Fig. 1. Window.

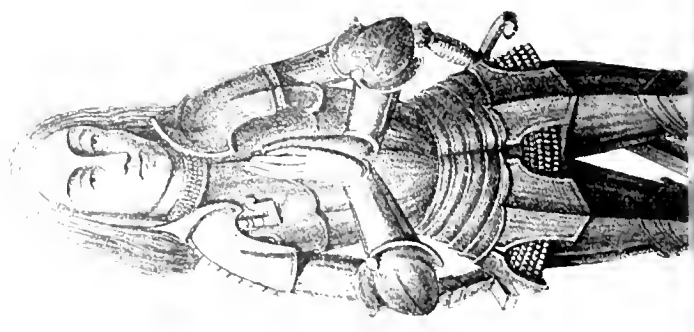
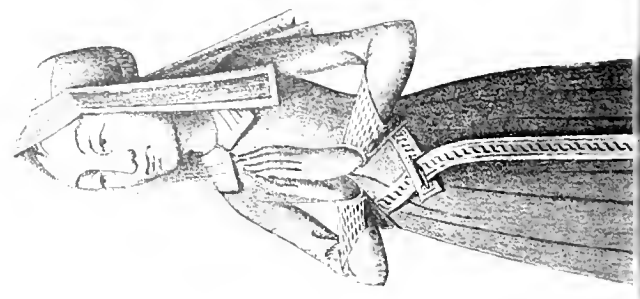
Fig. 2. Window.

Fig. 3. Window.





Johes obiit octavo die mensis may Anno dñi millesimo quingentesimo et Anno Regni

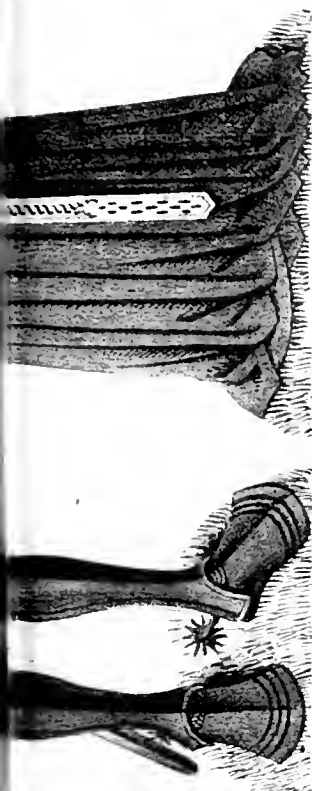


Regis Henrici Septimi Regnantis et predicta Salva obiit ultimo die

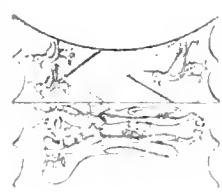
mensis decembris Anno domini millesimo CCC Septuagesimo primo quorum aetate



¶ Erre pro amandis Johis same summen p. Alre prois ems in



for ihus love pray for me. I may not pray nothe pray ne  
with a pater nofter an awe. That my paines redeld may be



with a pater nofter ande an awe that my paines redeld may be

crehu de? for ihus love pray for me I may not pray nothe pray ne



## JOHN TAME, ESQUIRE,

1500.

S. MARY, FAIRFORD, GLOUCESTERSHIRE.

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Si commendatur Domino qui ædificavit synagogam, quanto est commendatior qui ædificavit ecclesiam? Et si is meretur gratiam qui impietatis receptaculum præstitit, quanto majorem meretur gratiam qui religioni domicilium præparavit? Et si ille cælesti misericordia visitatur qui construxit locum ubi Christus semper negatur, quanto magis visitandus est qui fabricari fecit tabernaculum ubi Christus quotidie prædicatur?..... De fratribus vero nostris sanctis viris Vitaliano et Majano quid dicam? Scio illos gloriam ab hominibus non querere, nisi a solo Deo, sed tamen laudem eorum etsi ego taceam ipsa opera loquuntur.

S. AMBROSI *Sermo* LXXXIX., *De Dedicacione Basilice.* (*Op.* 216. G.)

In leading the gentle reader through our monumental picture gallery, we have been guided by our wayward fancy rather than by any fixed order of exhibition. Despising alike chronology and classification, we have stopped before any striking portrait, be it of lady, knight, or priest, and have woven from scattered materials our simple memoir of its subject, for good or ill. And it may be we have by this desultory method given a more graphic picture of our heroes and their times, than had we followed a more regular arrangement. By drawing out into high relief, as it were, a single figure from the tapestry of history, and grouping around it its varied conditions and complicated relations, we have secured the vividness and reality of sculpture in place of the shadowy stillness of a mere delineation. In strict analogy with which process, we have further not scrupled to give greater prominence to the effigies themselves in our engravings, than their originals would strictly allow. Viewed as works of art alone, monumental brasses demand our admiration, more for the fidelity of their representations and for the

victory achieved in them over a most stubborn and untoward material, than for any intrinsic beauty of design or execution. Doubtless the comparative worthlessness of modern attempts<sup>1</sup> at imitation of this class of sepulchral memorials raises our admiration of those skilful artists who could give, even in the harsh brass, many proofs of graceful taste and delicacy of workmanship. Still the greatest admirer of their works cannot but confess, that with an unyielding sheet of metal as the material, and a graver's tool as the only instrument, it would be impossible for any to give more than an outline (though, we allow, a most true and faithful outline) of the subject represented. In a work then such as ours, which professes chiefly to illustrate the costumes of past times, it seems natural if not necessary, to give, by shading or other means, those embellishments to our portraits which we may be sure their artists would have secured to them if they could. Adhering closely to the transmitted outline, and merely adding the graces of light and shade, we seem, so far from doing injustice to our pattern, to be carrying out with our superior advantages the wishes of the original designers. For it is most observable, that the very earliest brasses show an *attempt* at shading, though necessarily of a most coarse character; consisting indeed merely of crossed lines. But we have thus the best authority for shading as a principle, and may feel assured that the effigies we present are more vivid representations of their artist's ideal than the nature of his materials ever allowed him to portray. So far incompatible indeed was shading found to be with *brass* as a material, that the later specimens, which are generally elaborately shaded, (such for example as those in Llanrwst church,) are so deficient in energy and life, as to be no less insipid to the ordinary observer than worthless to the man of taste.

The subject of our present memoir is recommended to us, as well by the beauty and perfect preservation of his monument, as by the piety of his character and the interesting nature of the discussions to which his history will give rise. He was one of those princely merchants of England who did so much for the prosperity of their country; and he lived in times when men thought it their first duty to consecrate a great part of their acquired wealth to Him Who gave it them. Many are the beautiful churches through our land which were raised

<sup>1</sup> One exception to this statement ought to be made. A beautiful specimen of modern art, in this branch of sepulchral memorials, has recently been executed by Messrs. Hardman and Hills, of Birmingham, from the design of Mr. Pugin, in memory of a truly venerable clergyman, the Reverend S. Hopkinson, late Vicar of Haccoby, in Lincolnshire. This very fine and correct Brass will shortly be placed in the Chancel of Haccoby church, by William Hopkinson, Esquire, of Stamford.

by successful merchants as tokens of their gratitude. Who will forget the pious Canning, builder of S. Mary Redcliffe; or Keble, who built S. Mary Aldermary; or Curteys, who built Wymington; or our own TAME, who built Fairford? And we might tell of other names, of John Norbury, and John Hende;<sup>2</sup> of John Taverner, of Hull, who was so rich as to build a "carrack like those of Geneway," and of many others; and above all, "now thinke I on the some Of marchandy, Richard of Whitingdon, That load sterre and chiefe chosen floure."<sup>3</sup> All countries indeed can boast of their munificent merchants. Florence tells of Falco Portinari and the illustrious Medicis; Genoa of the Lomellini; Padua of Scrovigno; and France of the famous Jaques le Cœur. But it was England alone which had cause to boast of a body of merchants, unequalled throughout the world for integrity, generosity, and faith.

Very few particulars are recorded of the life of the English merchant now before us; whether he was one of the "Brotherhode of S. Thomas Becket," or a merchant adventurer, or of the company of the Staple, we cannot tell; though the fact of his having originally come from Gloucestershire, a wool-working district, and having at the close of his life bought land in the same county, and encouraged that branch of trade, seems to incline us to the latter opinion. It would be extremely interesting were we able to trace the life of a great merchant of this period: Tame himself might probably have been one of the first English merchants who traded to Italy in 1485, when Laurentio Strozzi was made English Consul at Pisa.<sup>4</sup> But we are compelled to forego these engaging speculations, and to state what little is actually recorded.

"*Tame*, of Fayrford, up by Crekelade, came out of the house of Tame of Stowel," says Leland;<sup>5</sup> and again, "The elder house of the Tames is at Stowell, by Northleche in Glouc.shire." John Tame was a merchant of London, and according to Bigland,<sup>6</sup> he served the office of sheriff in that city. But this assertion has not been verified. In 1492, soon after the siege of Bulloigne,<sup>7</sup> which took place in 1491, (7 Hen. VII.) Tame captured a vessel bound for Rome from the Low Countries. He was, we may presume, sailing under letters of marque; a practice which though authorized, nay encouraged, seems scarcely defensible on the principles of justice. But at this early period we must be backward to try a large class of actions by the same rules as we should apply to ourselves. International law was then but little understood; and indeed, without a formal

<sup>2</sup> Rymer, VIII. 488.

<sup>3</sup> "The policie of keeping the sea," Hakluyt, fol. 195.

<sup>4</sup> Rymer, XII. 261.

<sup>5</sup> Itin. vi. 18.

<sup>6</sup> Collections, p. 568.

<sup>7</sup> Holinshed, II. 775.

treaty of peace, it seemed as if the natural state of things were war. We have but little idea of the perils which at that time attended a sea voyage; whether from privateers, or the sudden change of political relations, or the Algerine corsairs, who had already begun that system of piracy which Barbarossa was so soon to extend to a nearly incredible amount. When a sailor returned safe home from such multiplied dangers, we cannot wonder that his first impulse was to build his votive chapel to "Our Ladye of Deliverance," to whose aid he piously, though erringly, attributed his preservation. Grateful monuments like these are now never heard of; but the spirit which dictated them is a characteristic of the age of which we now are speaking, and formed a moving principle in each man's life. "See again that ancient chapel, on the brow of the wild and dangerous coast, where scarcely a blade of grass is found to grow. Beaten with the winds, the rain, and the waves, it stands solitary between the sea, the earth, and heaven. Its origin is unknown. Monument of the piety of ages of faith, it attests some secret of providence, or some mystery of grace."<sup>8</sup>

But to return to our captured vessel: it was freighted with a beautiful set of twenty-eight stained-glass windows, intended (as the story goes) for a present to the Pope. Tame brought the glass, and the workmen who were accompanying it, to England: and it would seem that this was his last voyage, since we find him now returning to his native county, and studying how to make the best use of the costly treasure he had obtained. But he did not take long to deliberate: he did not resolve to build a cloister near his house to contain it, or in any way to spend it on himself, but he commenced in the very next year rebuilding his parish-church of Fairford, on a plan of costly magnificence, suited to the beautiful windows which he intended thus to consecrate to God.

It is not easy to determine the exact time at which the manor of Fairford came into his possession; not even whether it was before or after his last cruise. He bought it, we find, from King Henry VII., to whom it had been conveyed by fine from Anne, widow of Richard Nevil, the great Earl of Warwick, (3 Hen. VII.) who had inherited it from her brother, Henry Beauchamp, Duke of Warwick. The manor of Rendcombe he obtained by grant from the Crown, to which it had reverted after the attainder of the Earl of Warwick. It is also recorded, that in 13 Hen. VII., John and Edmond Tame levied a fine of land in Hatherop, an adjacent village.

John Tame married Alice Twynihoe, whose effigy also appears on the monument, and died in the year 1500 (15 Hen. VII.), seised of Fairford and Rendcombe.

<sup>8</sup> *Mores Catholicæ*, lib. iii.

We shall defer as yet speaking of the monument erected to him, or of the more noble monument which he had himself founded, the church in which he lies. He did not live to witness the completion of the building: but his son and successor Edmund, afterwards knighted, was no less able than willing to accomplish his father's designs.

Sir Edmund Tame not only finished the church of S. Mary, Fairford, but he built two others; one at Rendcombe, his other paternal manor, and another at Barnsley, a village half-way between the two places.<sup>9</sup> Here also he built an inn for his accommodation on the continual journies to and fro while his churches were building: for this pious man did not scorn the personal superintendence of the erection of houses of prayer. And rightly did he judge, that to share this work was one of the greatest privileges we can have.—a work in which kings and priests and nobles have ere this laboured with their hands, and have thought this toil their greatest praise. In the words of the Homily of the place and time of Prayer, "our godly predecessors, and the ancient fathers of the primitive Church, spared not their goods to build churches; no, they spared not to venture their lives in time of persecution, and to hazard their blood, that they might assemble themselves together in churches." It appears that Sir Edmund also built the George Inn at Fairford, and the Swan at Cirencester, probably to encourage the resort of traders to these marts, and so to benefit the neighbourhood. Indeed, as to honour God seems to have been the first object of this pious family, so to do good to their neighbours seems to have been the next. They so fostered the trade of Fairford,<sup>1</sup> that it is reported to have rivalled that of Cirencester; and in the words of Leland,<sup>2</sup> "Fairford never flourished afore the cumming of the Tames into it."

The building of the churches of Rendcombe and Barnsley, is sometimes attributed to a Sir Giles Tame; but no such name occurs in what we find of the family. A MS. Visitation in the Harleian MSS. (1543) gives this pedigree:

"John Tame, of Fairford, in com. Glos. married Allis, d. of Twynho, and had two sons, William Tame; and Sir Edm. Tame, Knight; who married Agnes, daughter of Sir Edward Grevill, Kt."

<sup>9</sup> Rudder, pp. 130 and 623.

<sup>1</sup> "Before the comynge of John Tame, when he settled the trade and manufacture of wool and clothing, it (Fairford) never flourished; but by his endeavours and his son Edmund, there was as great a trade drove there as at Cirencester." (MS. Itin. A. Wood, quoted in "Account of Fairford," 1791.) And in Bigland's Collections we read (p. 569), "Some think that the George Inn, in Fairford, was a chauntry-house for priests to celebrate for the soules of the Tames..... Note, that in the olde house at the west ende of the churche at Cirencester, are in every window therein old coates of armes, viz. of the Tames of Fairford, with the impalements of that family. It is an olde house, built with a great deal of timber, known now by the name of the Swan, in temp. Hen. VIII. by Sir E. Tame, who built Fairford churche." (A. Wood's MS. Itin.)

<sup>2</sup> Itin. ii. 22.

There is here no recognition of a Giles Tame, and it is not possible that a later descendant could have built the churches. Rudder (p. 623.) doubts whether Sir Edmund or Sir Giles Tame built them, but inclines to the latter opinion, because the letters **E T** occur on a window in the south of the Chancel at Rendcombe. His doubt is careless; and his inference from the initials, though accidentally right, inconclusive: since, had it been a Giles, **E** would still have stood for Egidius; in which form also the name would always have occurred on any solemn occasion. The probability is, that the notion of a Giles Tame arose from a confusion between Edmundus and Egidius, which would be very easy in their contracted forms. Indeed this is the only way by which we can explain the very inaccurate statements which occur in the usual lists of the high-sheriffs of the county. We find from Sir Robert Atkyns,<sup>3</sup> in his list of sheriffs,

1505, Edmund Tame Esq.; 1519, Sir Giles Tame; 1523, Sir Edmond Tame; 1536, Sir Edward Tame; 1541, Sir Edward Tame.

Fuller<sup>4</sup> assigns to the year 1505 (22 Hen. VII.) an *Edw. Tame, arm.* This mistake of Edwardus for *Edmundus*, Atkyns, as we see above, has corrected. Fuller puts down *Egidius Tame miles* for 1519, (12 Hen. VIII.), and *Edw. Tame miles* for 1523, (16 Hen. VIII.) One rarely finds so strange a confusion as this between three names, which all refer to the same person. It can however be easily corrected: Edmund Tame *Esquire*, served the office in 1505, and again in 1519, when he is described as *miles*. These dates, by the way, are the only clue to the period when he received knighthood. He served for the third and last time in 1523.

"Sir Edmund Tame hath a very fair house at Rencumbe Park."<sup>5</sup> He seems to have greatly extended his father's property, since we find him, at his death in 1534,<sup>6</sup> (26 Hen. VIII.), seised of numerous manors; namely, Dowdeswell, which he had purchased, and where he levied a fine in 20 Hen. VII.; Eastleach Turville, Haruill, Nympsfield, and Upton in Tetbury.<sup>7</sup> His first wife was Agnes, daughter of Sir Edward Grevil. It is remarkable that there are two monuments in the church to this knight: one a large brass, on which he is represented in a tabard between his two wives in mantles, bearing their respective arms; and the other a smaller mural brass, with the three figures kneeling at faldstools, and uttering,

State of Gloucestershire, p. 75.

<sup>3</sup> Worthies, p. 367.

Leland, Itin. ii. 25.

Some mistake exists about the date of his death. His second epitaph states that he died on the 1st of October, 1533, 26 Henry VIII. But that month in 1533 was the 25 Henry VIII. The County historians have consequently corrected the legend to 1534, according to the regnal year.

Rudder, pp. 111, 133, 176, 516, 730.



each in separate labels, a sentence of the beautiful prayer, "JESI LORDE THAT MADE US," "AND WITH THY BLOOD US BOUGHT," "FORGIVE US OUR TRESPASS." His second marriage is recorded only on these monuments: the lady is mentioned in the legend as Elizabeth, and from the arms we may assign to her the name of Tyringham.

Edmund Tame, Esquire, son to the above, succeeded him, and was high-sheriff in 1536 (29 Hen. VIII.) and 1541 (34 Hen. VIII.) Fuller again mistakes by calling him *Edw.* and *miles*. He married Catherine, the daughter of Sir William Dennis, who survived him, and was subsequently married to Sir Walter Buckle. After his death she took a third husband, Roger Lygon, Esquire.

Edmund Tame, Esquire, died without issue, leaving three sisters co-heiresses: Margaret, married to Sir Humphrey Stafford; Alice, married to Sir Thomas Varney; and Isabel, the wife of Lewis Watkin, Esq.<sup>8</sup> The manor of Fairford passed from his widow through several holders into the family of the Barkers, who have since taken the name of Raymond-Barker, and have been great benefactors to the church and parish. Leland had foreseen the speedy extinction of the Tame family. In a passage quoted above<sup>9</sup> he goes on to say, "Tame that now is at Fareford hath be married a xii yere and hath no child. Wherefore be likelihode Sir Humphre Stafford son of old Staford of Northamptonshire is like to have the landes of Tame of Faireforde. For he married his sister; and so the name of the Tames is like sore to decay." And again about the elder branch, "Mr. Horne of Oxfordshire, dwelling by Langeley, hath married this Tame's daughter and heir, and shaul have by her a 80 li Lande by the yere."

Having given this slight sketch of this church-building family, it will be appropriate briefly to describe the church itself, and the windows for which it is so justly famous. Contrived purposely for the reception of the glass, the plan is necessarily somewhat cramped; and the comparatively late date of the building does not allow us to give it any great architectural praise.

The church consists of a Chancel, Nave, a Tower between them, and two Aisles, which extend without any external break to about half the length of the Chancel. This arrangement, necessary to secure the required number of windows, somewhat injures the effect of the exterior, and makes the distinction between Chancel and Nave less marked than might have been wished. The entire length is a hundred and twenty-five feet, and the breadth is fifty-five feet. The mouldings throughout the church are by no means rich: the sedilia, three in number.

<sup>8</sup> Atkyns, p. 431.

<sup>9</sup> Itin. vi. 18,

are plain to ugliness; and the piscinæ are remarkable for their extreme smallness and entire freedom from decoration. To make up for this, however, the fittings of the church are of the most beautiful and costly character. The Chancel is furnished with fourteen elaborate misereres, and a Rood-screen, and lateral parcloes of exquisite design and in remarkable preservation. The whole floor is paved in chequers of blue and white marble; and the roof of every part is excellently carved wood, with good corbels both for the principal and secondary rafters. The position of the Tower, with the Aisles extending beyond it so as to leave its massy piers in disagreeable prominence, considerably spoils the view of the interior; and the original defect has been sadly increased by the erection of an organ gallery at the eastern extremity of the Nave. We may notice here a very curious arrangement of the staircase to the Rood-loft and belfry-turret: it winds externally round the south-east pier of the lantern. The view of the Nave, with its fine western window, its lofty arches and the large clerestory, so beautiful a feature of this style of architecture, is very noble. The Aisles are divided, in a line with the Rood-screen, by two parcloes, and their eastern extremities were formerly chantry chapels; the steps on which the Altars were raised and their appurtenances yet remaining. By an unusual arrangement the northern chapel or Aisle belongs to the lord of the manor, the Chancel to the impropriator, and the south Chancel-aisle to the vicar.

The Tower is the principal feature on the exterior: its plan is square, the edges however being taken off and adorned with niches. There is a pierced embattled parapet, with four angular pinnacles. There are four shields on the greater string course, in bold relief. That on the western side is charged with the arms of *Tame* (which we shall afterwards describe), the founder; that on the north bears *Quarterly, first and fourth, a bend; second and third, a fret*. On the south is *Checky, a chevron*; and on the east *Three chevrons* for Clare, Earl of Gloucester, who at one time held the manor.

There is an elaborate south-western porch, with a parvise over it. This has been since thrown open to the church, and is furnished with a projecting gallery, which serves as a pew.

It is obvious that the limited nature of our paper will not allow of a minute description of the beautiful Glass itself. It has been treated of in a quarto pamphlet, published in 1791, which bears the title of "An Account of Fairford." This is now somewhat scarce, and is not of great value; though it does not perhaps deserve so disparaging a notice as was given to it in the contemporary Monthly Review.

However, it has been thought well to reprint a very curious document, which would seem to be coeval with the erection of the church, and which gives a very fair account of the general subjects of the painting. It will be read by many with much interest, as showing how much information these storied windows' really can convey; and particularly inasmuch as it *presumes* a much greater knowledge of Scripture history than our prejudices would have led us to expect to find at so early a period. The roll is copied exactly from Hearne's edition of Roper's Life of Sir Thomas More; and the account of the way in which he obtained it, and the arguments for its authenticity, have been given in his own words from his prefatory remarks.

“I had often heard,” he says, “this Glass mention'd in common Discourse, especially when I have been talking with learned and curious Men, who generally agreed that it was the finest of it's kind they had seen in England. This Character rais'd my Curiosity, and I immediately resolv'd to view it my self; which indeed I did with that unusual Satisfaction, that I staid at the Place two Days for no other end but to examine every thing distinctly. The ingenious Mr. John Murray of London (a Gentleman to whom I am oblig'd upon several other Accounts) was pleas'd some time agoe to offer me freely and voluntarily, without my asking for it, a Copy of a MS. Description of the Windows in this Church, which he had procur'd in his Travels into these Parts, as he makes it his Business to pick up many other Things of the same kind. I very readily accepted of his kind Offer, and having transcrib'd it, I took it with me to Fairford, and found it to agree very exactly in all it's Circumstances with the Story that was told me by a Person of very great sincerity, and far advanced in Years, who shew'd me the Church, and said, that what he related was verbatim the same that was contain'd in a Parchment Roll that lay formerly in the Church, tho' convey'd away since. From hence I gathered that Mr. Murray's Copy (which is in Paper) was taken originally from the said Parchment Roll, which it may be had layn in the Church ever since it's first Foundation by John Tame Esq., and his Son Sir Edmund Tame Knight. Finding this Description to be so authentick, I soon resolv'd to make it publick, and accordingly I thought it proper to subjoyn it to the present Work, at the same time premising some few Observations of my own: amongst which I have forgot to insert one thing, and that is, that as the Painting of this Glass (which was taken in a Ship by the beforemention'd John Tame Esq., who was a Merchant, as it was carrying to Rome) is reported to have been design'd by one of the eminentest Masters of Italy, so the most celebrated Sir Anthony Van Dyk often

affirm'd (and no body was a greater Master or Judge in these Affairs) both to King Charles the First and others, that many of the Figures were so exquisitely well done, that they could not be exceeded by the best Pencil. This made several curious, as well as virtuous and religious Persons very solicitous about the Preservation of the Glass in the late Rebellion; and yet after all their care some of the best Figures were utterly lost, which is the reason that some Defects (that are filled up with modern plain Glass) appear in several Places. One of the chief of those that took so much pains to secure this Glass, was William Oldisworth Esq., who is buried in this Church."

*A Description of the Painted Glass Windows in Fairford Church, in the County of Gloucester.*

(FROM AN OLD MS.)

FIRST WINDOW.<sup>1</sup>—The Serpent tempting of Eve to eat the forbidden Fruit. God appears to Moses in the fry Bush, and commands him to put off his Shoes, for the Ground whercon he stood was holy Ground, he being then keeping his Father in Law Jethro's Sheep. Then there is Josuah that succeeded Moses, and the Angel that guided him to War. There is Gideon's Fleece under Josuah. Next is Sheba a Queen of the South, who came to hear, and try the great Wisdom of King Solomon.

2d. WINDOW.—The Salutation of Zacharias and his Wife Elizabeth. The Birth of John Baptist. Mary going to visit her Couzen Elizabeth when she was conceived of her child. Next is Joseph and Mary going to be contracted. There is the Contraction and the Witnesses to the Contract.

3d. WINDOW.—The Salutation of the Angel Gabriel to our Virgin Mary when she conceived in her Womb. The Almond Branch bloometh in the Flower Pot. The Birth of our Saviour lying in a Manger. The Oxen feeding in the Stalls, and the Shepherd with his Crook that brought the glad tydcings. The Wise Men that were guided by the Star, came to offer Gifts to our Saviour sitting in his Mother's Lap, Gold, Myrrh and Frankincense. Here is listening Herod that desired the Wise Men when they found our Saviour should come and tell him, that he might worship him, but God put it into their Hearts, that they went into their own Countrey another way. Next is the Circumcision of our Saviour when he was eight days old, Simeon receiving him in the Temple, the Purification of Mary offering a pair of Turtle Doves to him in a Cage.

4th. WINDOW.—God warned Joseph to take the young Child and his Mother to fly into Egypt from the Destruction of Herod. There is the Asse that carryed them. There is likewise Mary with the Babe in her Lap, and Joseph gathering the Fruit from the Tree to feed them in the Wilderness, the Branches being so high that he could not reach, an Angel in the Tree bowed them down to him. There is the Destruction of the Male Children. Herod destroyed all the Male Children that were two Years old and under. There is the

<sup>1</sup> This window is the fifth from the west in the north of the North Aisle.

Assumption of our Virgin Mary, and the Antient of Days over it. There is Joseph and Mary seeking our Saviour after the Feast at Jerusalem, and could not find him. At last they found him disputing with the Doctors in the Temple, both hearing and asking them Questions.

5th. WINDOW, *alias* EAST WINDOW.—Our Saviour riding to Jerusalem on Palm Sunday. Zachæas strewing Branches under his Ass's Feet, the Children crying Hosannah in the highest, our Saviour praying in the Garden desiring of his Father that the Cup (if it were possible) might passe from him. He desired his Disciples to watch with him one Hour. But the Spirit was willing and the Flesh was weak, and they fell all fast asleep. Judas came into the Garden to betray our Saviour, after which his Companions took and bound him, and brought him before Pilate. There is Pilate setting in Judgement against him. He called for a Bason of Water to wash his hands from the Blood of that Just Person. He would have nothing to do with it. Here are the Jews that cryed crucifye, crucifye him, let his blood be upon us and our children. Here he is scourged by one and spit in the Face by another. Next he bears his Crosse, and there are the two Thieves that are to be crucified with him. Over is his Inscription where he is fastened on the Crosse, the penitent Thiefe on the right Hand, and the blasphemers on the left. There is Mary and other Women that followed aloft after to see it done, and the Roman Souldiers on Horseback to see the Execution.

6th. WINDOW.—Here is Joseph of Arimathæa that begged the body of our Saviour, which he is taking down from the Crosse. There is the Print of the Nayles in his Hands and Feet, and the Crown of Thornes that is platted about his Head. There is Nicodemus stands ready to receive him to lay him in the Sepulchre. Here they are laying him in the Sepulchre, Mary and other Women lamenting over him. There is the Darkness that came over the Face of the Earth at the ninth Hour. There is St. Michael the Arch-Angel fighting with the Devil and his Angels, and overcoming them, and there is Beelzebub peeping thro' the Fiery Gate.

7th. WINDOW.—The Transfiguration on the Mount, Moses and Elias with the 2 Tables of the ten Commandments. Here they are going to anoint his Body for his Buryal with the Box of Oyntment which his Disciples asked why it was not sold and the Money given to the Poor. How they are anointing him in the Sepulchre, to which when they came they saw the Stone rolled away from the Door of it, and looking in they saw an Angel sitting in the midst of it asking them, why they came to seek the living among the dead, our Saviour was risen and gone. There is the Napkin that was about his Head. His first Appearance after his Resurrection was unto Mary, out of whom he cast seven devils. He beckened with two of his fingers, that she should not touch him, because he was not yet ascended to his Father. He appeared unto Mary in the Garden, and she did not know him, but took him to be the Gardener, and there is the Garden and Pyramids of Egypt.

8th. WINDOW.—Our Saviour traveling to Emaus with two of his Disciples, and would not make himself known to them till they came home, and when they were at supper, their eyes were opened. Then they knew him, and he vanished out of their sight. Afterwards he appeared to cleaven of them as they were reasoning the Scriptures, and the Book being laid open before them he expounded the Scripture unto them, who did all believe except Thomas, who would not believe till he saw the print of the Nayles in his hands and feet, and then he did believe.

9th. WINDOW.—Here they were fishing all night, and could catch nothing. Our Saviour walking on the shore commanded them to cast the Net on the right side of the Ship. Then they inclosed such a multitude of Fishes, that the Net was ready to break. There is a Fire and a Gridiron with Fish broyling on it. Next is our Saviour's Ascension into Heaven. He was taken off of Mount Olivet into the Cloudes, and only the print of his feet left behind. All those under the Mount are gazing up into Heaven after him. When he departed from them he said he would not leave them comfortless, but would send them a Comforter at the Feast of Pentecost, at which time being all gathered together in one place, the Holy Ghost descended upon them in the likeness of a Dove.

10, 11, 12.—In these three Windowes are the twelve Apostles at large, with their Names and the Articles of the Creed which they had severally made.

13th. WINDOW.—Here are the four ancient Fathers of the Church, viz. Saint Jerome, Gregory, Ambrose, and Austin.

14th. WINDOW, is King David sitting in Judgment against the Amalekite for cutting off King Saul's Head.

15.—In the great West Window is our Saviour sitting in a Pillar of Fire upon the Rain-bow, and the Earth is his Foot-Stoole, having in one Hand the Sword of Vengeance, and a Lilly in the other, and all the Cherubins and Hoast of Heaven sitting round about him in the upper part of the Window. In the lower is St. Michael with a Ballance of Equity weighing the good Souls and the bad, and there is the general Resurrection, some rising out of their Graves, with their Cloaths on their backs, and some on their Arms, and the Angels are assisting them up towards Heaven, and there is Peter with the Keys of Heaven to let them in, and when they passe from thence they are cloathed all in white, and crown'd with Crowns of Glory. On the other side is Hell, in which is the great Devill, with large red and white Teeth. Some are going to Hell head-long, others on the Devil's back a pick-back. Here is Dives holding up his Hand to Lazarus for him to dip his Finger in Water to coole his Tongue, and there is Lazarus in Abraham's bosome.

16. WINDOW is King Solomon setting in Judgment against two Harlots, concerning the living and dead Child, and Sampson slaying the Philistines with a Jaw bone of an Asse, and breaking the Jaws of a Lyon, and Dalilah betraying him of his Strength, by cutting off his Hair.

17th. WINDOW, are the four Evangelists at large, viz. Mathew, Marke, Luke and John, the four Writers of the Gospell.

18, 19, 20.—In these three Windows are the twelve Major Prophets.

21, 22, 23, 24.—In the four upper Windows the Middle Isle on the South-side, are the Worthies or Preservers of the Christian Church.

25, 26, 27, 28.—In the four upper Windows the North-side of the Middle Isle, are the Persecutors of the Christian Church.

The designs for these windows have been attributed to Albert Durer; but, as Bigland observes, it is impossible that at the age of twenty he could have arrived at such proficiency in the art; for he was born in 1471, and the glass was taken in 1492. The same topographer wishes to assign them to Francesco Francia, an eminent artist who was born at Bologna in 1450, where he lived till 1518; but

we cannot see why in this case the windows should have been on a voyage from the Low Countries to Italy.

The name of Mr. Oldisworth, who preserved this beautiful glass from the fury of the rebel army, in 1642, deserves more lasting honour than these pages can give him. He lies buried in the Chancel, with a poor epitaph: but two of his descendants have monuments, the inscriptions on which show that, in their virtues and Churchmanship, they were not unworthy of their ancestor. It cannot be a matter of surprise, that the windows have suffered some injury and some displacement from the temporary concealment which was necessary for their preservation: the original workmen, as we have seen, were employed to arrange them in the first instance; and those who have had some practical experience in stained glass are alone able to judge of the difficulty which an ordinary glazier would find in putting together the pieces of a window once disturbed.

So great has been the havoc in this beautiful branch of church-ornament through the parish-churches of England, that we have but few specimens left, and perhaps none which for magnitude and preservation can compete with that of Fairford. But from the fragments (often extremely beautiful) which are constantly found in the smallest and plainest churches, there is reason to believe that our happy country once excelled in this, as in every other department of art. Certain it is that on the whole our parish-churches were superior, in purity of style and ornament, to those on the continent: and though France, for example, may seem to surpass us now, in spite of its Calvinists and its revolution, yet we must remember that it has not suffered to such an extent as we have from much misguided, and, as we shall shew, unauthorized zeal at the reformation; and from the diabolical mixture of principles which were at work in the great rebellion.

There has always been some uncertainty as to the view which the leaders of our reformation took of this particular department of church-decoration. We must make every allowance for the reaction of men's feelings at so stirring and unsettled a time: and when even great and wise men were hurried into extremes the most violent and unreasonable, it is no wonder that the majority ran riot, as it were, in sacrilege, and through fear of superstition became blasphemous and profane. It must have been indeed an awful state of things, when it required the reign of Queen Mary to check the flood of desecration. But it has been ably shewn that, but for this seasonable interposition, the Church would have been utterly stripped of every external good.<sup>2</sup>

<sup>2</sup> See Blunt's *Sketch of the Reformation in England*, p. 215.

Within a year after the accession of Queen Elizabeth, we find a royal proclamation<sup>3</sup> issued against "defacing ornaments in churches, and taking away bells and leads." Among other things, the edict set forth penalties against "breaking or defacing any image in any glass window." "In which," continues Strype, "I do guess the Archbishop had a great hand, being so great a lover of antiquity and so sore an enemy against the spoil of our forefathers and of the churches." Again, in "The second part of the Sermon against Peril of Idolatry" (1562), we read, "Now, an ye well consider this beginning, men are not so ready to worship a picture on a wall, or in a window, as an embossed and gilt image, set with pearl and stone." On the whole then we may conclude that the reformers were so far from wishing "the spoil of the churches," as to do what they could for preserving their fitting ornaments: and indeed the fact that so much escaped at the reformation, often however only to meet with worse fate at the rebellion, is a more striking evidence to the reformers' practice, than any published documents which in this particular, from the most sensitive fear of giving any colour to idolatry, show several inconsistencies, not to say absolute contradictions. That however there were many from the first who were willing to run all the lengths of havock and sacrilege, and to whose fanaticism, in spite of the disapproval of their superiors, we probably owe the commencement of the ravages which the puritan successors of their principles were more disastrously to prosecute, will not excite surprise. The gradual growth of puritanism, and the steps taken to repress it, may be seen from a comparison of the injunctions of King Edward VI., in 1547, with those of Queen Elizabeth in 1559. The writer lately quoted<sup>1</sup> shows how the change of expression in the two sets is an index to the progress of opinions in the interval of their publication, and among other things as to church-ornament, which we are now considering. "Pursuing the comparison," he says, "we shall find other symptoms of the puritan being now in the ascendant. Thus, according to Edward's commands, images, shrines, pictures, and the like, are to be destroyed, nor any memory of the same to be left in walls and glass windows. Elizabeth however adds, that 'the walls and glass windows shall be nevertheless preserved [or restored], as though the crusade against all ecclesiastical ornaments had already begun.' The injunction<sup>2</sup> continues, "and they shall exhort all their parishioners to do the like, within their several houses." We have a curious description left us, which one of these early puritans

<sup>3</sup> Strype, Annals, anno 1559, t. 185.

<sup>1</sup> Blunt's Sketch, &c. p. 309.

Bishop Sparrow's Collection, p. 74.



wrote as fact, because he wished it to be fact; unless, perchance, he thought he could deceive posterity, by ante-dating in the page of history a state of things which he saw approaching, and of which he could not contemplate, as we can, the final overthrow and extinction. William Harrison, in his Description of England prefixed to Holinshed's Chronicle,<sup>6</sup> professes to give a picture of the parish-churches of his time. "As for our churches themselves, belles and times of morning and evening prayer remaine as in times past, saving that all images, shrines, tabernacles, rood-lofts, and monuments of idolatrie are removed, taken downe, and defaced; onely the stories in glass windows excepted, which *for want of sufficient store of new stuffe, and by reason of extreame charge that should grow by the alteration of the same into white panes throughout the realm, are not altogether abolished in most places at once, but by little and little suffered to decaie, that white glass may be provided and set up in their roomes.* Finally, whereas there was wont to be a great partition betweene the quire and the bodie of the churche; now, it is either very small or none at all: and, to say the truth, altogether needless, sith the minister saith his service commonlie in the bodie of the church, with his face toward the people, in a little tabernacle of wainseot provided for the purpose." Happily our churches never came to this: so far from Rood-screens being all destroyed, we have many specimens of this Anglican ornament erected after this writer's time: and his mercenary statement about stained glass, Fairford alone could disprove.<sup>7</sup>

It is not our intention to continue the present investigation, however interesting, or to attempt giving any idea of the heartless devastation committed upon stained glass by the puritan faction. They have left us enough to make us more painfully miss what is lost. But it is a curious fact, singularly illustrative, we think, of our times, that the rage which prevailed a few years since for the toy called the 'kaleidoscope', did irreparable injury to such stained glass as remained. One wonders at the childishness almost more than the irreverence of these church-destroyers on a small scale.

<sup>6</sup> Folio, 1588, book II., cap. i., p. 137, col. 2, line 30.

<sup>7</sup> The passage above quoted is very curious, both as showing what we may well take for a fact, that morning and evening prayer were continued after the reformation, which some have of late times denied; and as being a very early mention of that genuine offspring of puritanism, the reading-pew, or rather reading-*pue*.—This opportunity may be taken for the announcement of a paper shortly to be published by the Cambridge Camden Society upon the subject of *Pues*. It will give an historical account of their introduction, and will show the many evils which their use has entailed on the Church.

The science of painting on glass may be said to have perished together with several other ecclesiastical arts shortly after the great disunion of the Western Church. It had already passed through several stages, and its perfect development, as is so often the case, was attended with considerable loss of some of its more characteristic early beauties. An able sketch of the art may be found in the Glossary of Architecture; and the 'Traité Historique de la Peinture sur verre,' by M. Lenoir,<sup>8</sup> may be consulted with advantage.<sup>1</sup>

The Fairford glass is in perhaps the third stage of the art, that namely in which comprehensive designs were displayed in a whole window, (as the Last Judgment in the great west window,) instead of having single figures, each with a distinct canopy, base, and background, in a separate compartment. The windows of King's College Chapel, Cambridge, offer a most beautiful specimen of the same style. In both these instances many of the colours, particularly the blue and the ruby red, are less brilliant than in earlier examples. The east window of S. Margaret's, Westminster, is a little later in date, but may well be compared with these.

Much valuable information about later glass-stainers in England will be found in Walpole's Anecdotes of Painting.<sup>2</sup> He wishes to show that the art has never been lost: but if not altogether the art, no one will deny that the spirit of ancient stained glass was gone: 'The first interruption given to it,' he says, 'was by the reformation, which banished the art out of churches; yet it was in some measure kept up in the escutcheons of the nobility and gentry in the windows of their

<sup>8</sup> t. 298.

<sup>9</sup> Monumens Français, t. p. 361.

<sup>1</sup> After the first burst of the French Revolution had passed, there was an effort made, and that with partial success, to stop the wanton devastation which had been committed: and in this we may see a better trait than was ever exhibited under the cold and heartless blight of our great rebellion. "Le citoyen Lenoir," himself a fierce republican, thus writes about S. Denis. "Les mutilations commises sur les monumens des arts ont été affreuses. Je citerai pour exemple les destructions exercées avec acharnement dans la ci-devant abbaye de Saint Denis.... Tout y est ravagé, malgré les sollicitudes de la Commission des Arts, qui, a plusieurs reprises, y a envoyé des commissaires conservateurs.... Des pavés mosaïques, exécutés dans le douzième siècle, ont été arrachés. Ces barbares n'ont-ils pas voulu détruire les vitraux antiques, pour en retirer environ 600 livres de plomb, soi-disant pour faire des balles? Enfin, la faulx du tems qui toujours travaille, n'aurait pas détruit pendant vingt siècles, ce que six mois de barbarie ont perdu. La Commission des Arts, à qui la postérité devra beaucoup a heureusement porté sur le champ sa main preservatrice sur ces vitraux, les plus anciens que nous connaissons."—In a note he quotes the following passage about the sack of Rome, in 1527, by the Constable de Bourbon: "Mà la disgrazia del sacco di Roma porro che fussero infraeti i vetri dalli nemici per levare il piombo da formare balle da moschetto." Ib. p. 370.

<sup>2</sup> Dallaway's Ed. ii. p. 34.

seats.' He here assigns the true cause of the failure: it is only when an art is consecrated to God that it is successfully practised. Secular patronage has never been sufficient to rouse that true genius which is to be kindled only by higher and holier motives than mere temporal gain. There were several glass-stainers, of whom Walpole makes much account, of the name of Oliver; and a family named Price furnished many windows in Oxford with stained glass. Bernard and Abraham Van Linge might, perhaps, under a more genial influence, have displayed a very high excellence; and the windows by the former in Lincoln's Inn Chapel, are worthy of a better age. Against the mutilation of S. George's, Windsor, and other beautiful buildings, for the insertion of what are well called 'bad transparencies', it is at this day not necessary to exclaim. We have reason to be proud of several artists now, who have caught the spirit of ancient art, and bid fair to aid on by a natural reaction the very current of Church feeling which has not only given birth to their efforts, but has taught us to appreciate their worth. The noble conduct of the Chapter of Westminster, in encouraging in so princely a manner the revival of the art, demands the greatest gratitude from all its lovers. And there are not a few cathedral and other churches which will soon, by the pious exertions of their guardians, give a field for the greatest exertions. There can be little doubt that the artist who most strictly adheres to ancient models, who is content to imitate where he cannot hope to excel, will be recognized as the most successful in this dignified emulation. In the mean time, one cannot but deplore the want of a more complete history of the science, and of what would be of the greatest value, a *catalogue raisonnée* of such stained glass as our churches yet present. There are many artists who would gladly go for tints and draperies and devices, were they but duly guided: and there are many unknown churches (I mention at random Eaton Socon) which would prove a perfect study to one even far advanced in the art.

But we have wandered so far from our hero that we had nearly forgotten to give the promised description of his monument. The brass lies on a fair marble altar-tomb, north of the Chancel (the most usual burial-place of the founder), under the arch which opens into the extended northern Aisle. The lateral parclose before-mentioned forms a Tudor arch, spanning the length of the monument, supported by corbels of angels bearing open books. The length of the slab is six feet nine inches; the breadth, three feet seven inches; and the height, three feet six inches. The north and south, the longer, sides have each three shields, in circular panels; on both, counting from the east, the shields bear (i.) *Twynhoe*, (ii.) *Tame*, (iii.) *Tame* impaling *Twynhoe*. The west has

*Tame.* On the horizontal brass, as engraved, the shield over the husband is his own, "Argent, a dragon vert, a lion azure crowned gules, combatant." The shields were originally enamelled in colours, but few traces remain: the dragon, however, is clearly *vert*, and his tongue *gules*. Edmondson gives a coat for Tame of Oxfordshire. "Or, a dragon vert, a lion rampant azure crowned or, combatant," which is obviously and heraldically wrong. Much doubt seems to exist with respect to the wife's arms, and indeed to her family. We cannot find the tinctures, and choose *Muscovy ducks*, among several rival names, as the denomination of the birds. It reads, "— a chevron—between three Muscovy ducks—". The two arms are impaled in the shields at the feet of the figures.

The legend, which is on the shelving ledge of the slab, and is read from the outside instead of in the usual way, is thus translated:—

✠ Pray for the soules of John Tame Esquire and Alice hys wyfe whych John decessyd on the eighte daie of the moneth of Maie in the yere of our Lord 1500 and in the yere of King Henry the seventh 16, and the aforesaide Alice decessyd on the twentieth daie of the month of December in the yere of our Lorde 1471 on whose soules God have mercy. Ffor Jhus love pray for me: I may not pray now: pray ye With a Pater Noster ande an Ave That my paynes relessid may be."

The concluding pathetick couplet is repeated, with a slight difference, at the feet of the figures.

It is remarkable that the wife should be represented with so old a face, since her death preceded her husband's by nearly thirty years. Her dress is peculiarly simple and elegant, with the exception of the wired head-dress, which is of an early and unpleasing form.

It now only remains to say, that the accompanying vignette represents the beautiful decorated piscina, sedilia, and magnum sedile of the church of S. Mary Meyseghampton, a parish adjacent to Fairford, and interesting both for its fair church and as having had Heylyn for its vicar. The drawing however acquires a yet greater interest from the fact, that this beautiful architectural ornament has been lately brought to light from a mass of plaister, and that by the same fair hand which has favoured us with the sketch.

B. W.

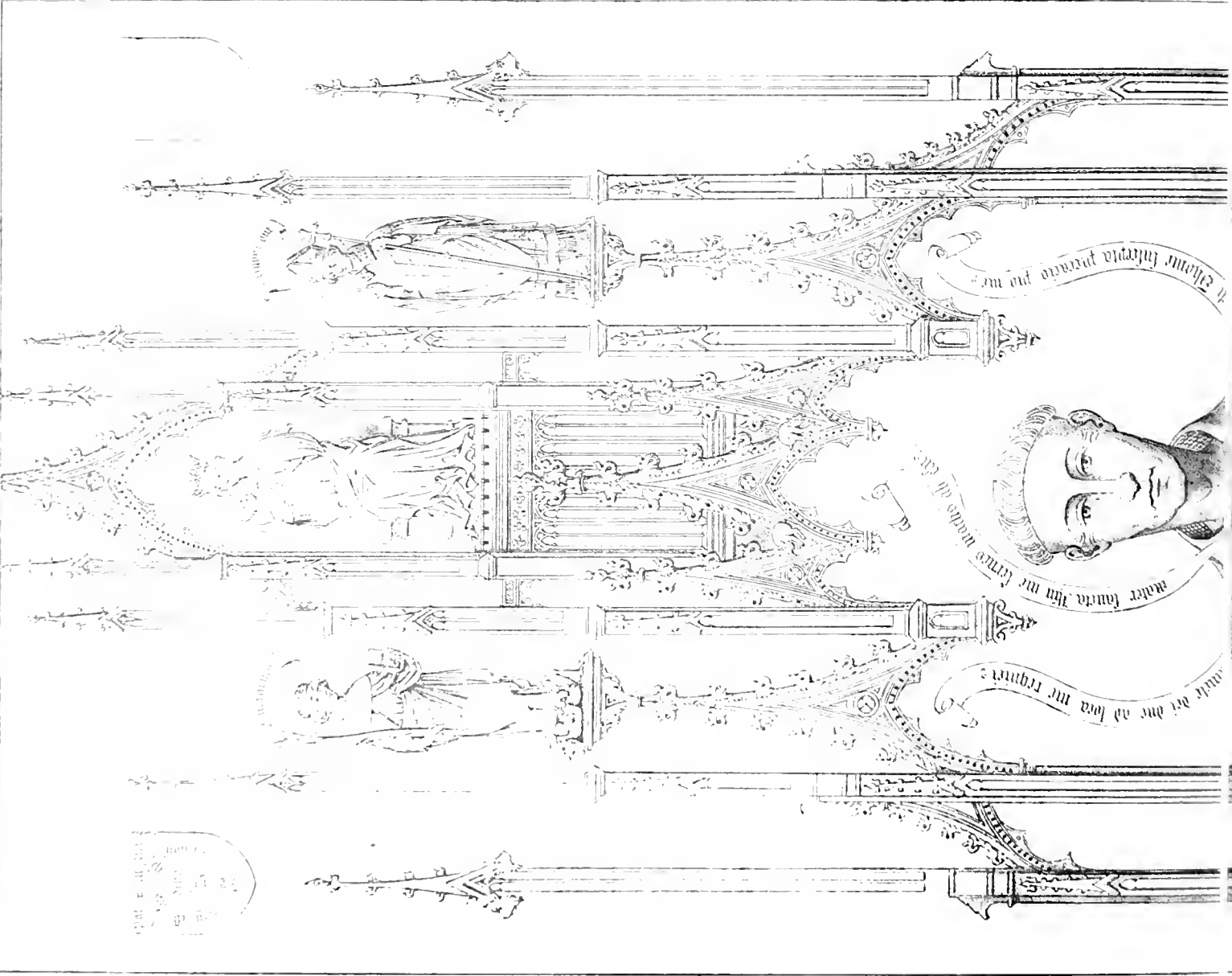






Veritatum domus. hic claruit et ratiouis. Exempis q3 bonis. decus auget Religionis.

Est et ci humanis precibus sub macuore fossa. Hac terre cunctibus sibiq3 felond huius alla.



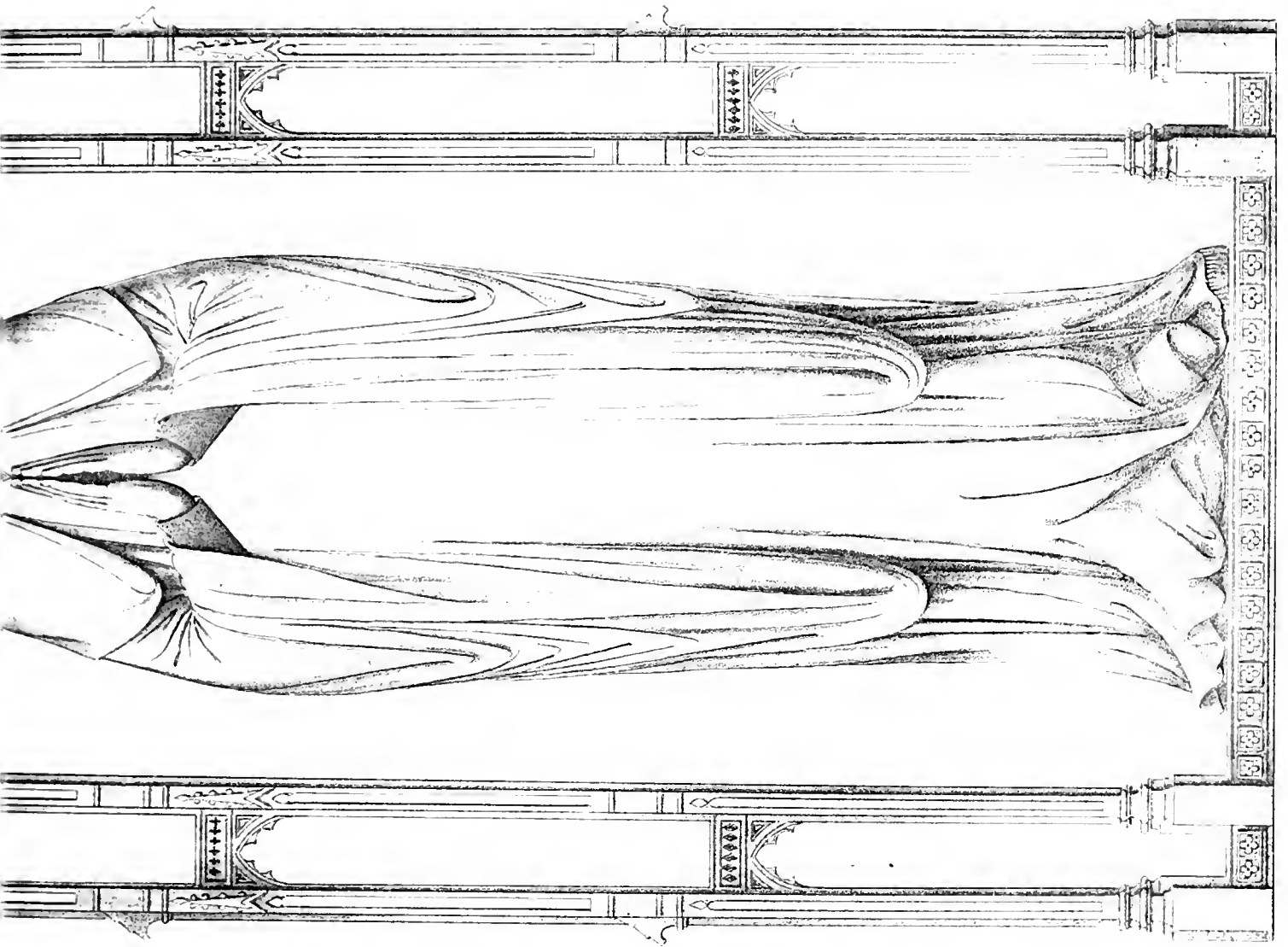
HIC  
 EST  
 SEPULCRUM  
 S. MARTINI  
 EPISCOPI  
 TULLANIENSIS  
 C. 250.

mater dei que ad hanc me requirit

mater sancta ihu me carnis uero de genitricis



martha fuit. h. xpo mente maria. In mundo dignit h erat sibi celsa sophia



In uan mentis qnatobermo qd kalendaa 27  
27 ad cel mentis. fides migrant habentaa 27



## DR. THOMAS NELOND,

TWENTY-SIXTH PRIOR OF S. PANCRAS AT LEWES,  
AND RECTOR OF COWFOLD, SUSSEX.

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“Et foys assavoir a tous les lecteurs de ce petit livret, que les choses, que je dis avoir veues et sceues, sont vraies, et fermement ong les doivent eroire. Et les austres choses, que je ne tesmoyne que par oir, prenez les en bon sens, s'il vous plaist. Priant au Dieu, qu'il lui plaise nous donner ce qu'il sceit nous estre necessaire, tant aux corps, que aux âmes.—JOINVILLE, *Vie de S. Louis*, p. 279.

MAYSTER PETER NELOND, cýtizen of London, and goldsmith, to ye rýghte wurschýpfull Maýster Johan Brookýs, Alderman of ye seide citýe, gretýnge.

Rýghte Wurschýpfull.

In min rýghte harti wise I commende mee untoe ýowe. And where ýee wýlled yat I sholde sette forth the sondrie min adventures and oyer passagýs of mi travýll yat han bifallen me, ye same, Godde willinge, I shall assaýe to doe. But fyrste plesýth ýowe to bee enformed, yat mi dere broder, Sýr Thomas Nelond, late Prýor of Seint Pancras atte Lewes, is departýd out of this miserabýll world, of whoos sowle ihu have merci: ye whiche as hit hath not oonly made me suche pýtfull dole of harte, as up to yis daję mi wýtte colde not attayne untoe, so hath hit causýd mee moche payne and travýl and no small jourmaýe hýtherward.

Yee knowe yat on Seint Marke's eve I dide departe from mý poore hows in Powle's, leavýng rýghte sorwefulli thi suster, mi bedfelowe, mistrýs Kate, (to whom of dere love holde mee commended,) and bering with me certayne píxes, for ye which ye chapter of Bosham<sup>1</sup> hadde agreed and covenantid. Item, one salt cellare,

<sup>1</sup> BOSHAM is well known to antiquaries as occurring in the Bayeux Tapestry. It was the spot whence Harold set forth on his unfortunate expedition to Normandy; and lying as it does at the head of Chichester harbour, presented every convenience for embarkation. We find that when S. Wilfrid first preached the Gospel in Sussex, he found a small convent at Bosenham: the monks of which had made, however,

marveylous fayre. all of pure golde, sette abowte with divers grete rubies. Item, one reliquaire. fayreli chaçyd. of silver. with theis woordes, *Benedictus dñus in operibus suis*. Item, one grete golde patyn. Item, two faire chalicys. Yat nyghte, I and my prenticys laye at Sheene, wher I hadde letterys of commendacyon from mi broder, nowe w<sup>t</sup> Godde: and ye nexte daye, after Highe Masse ended, did the Pryor preche very godli: alsoe, after refectiōn hadde, did I bringe foorth my warys. ye whiche weren of alle menne moche admiryd. And so the next daye to Ryegate, a litel Priorie, where was mervylous grete festyng. Thencefoorth dide wee passe a veri salvage countrie till atte ye laste upon Holirood daye. (praisid therefor bee

but small progress in evangelizing that country. The church is in many respects curious: to members of our Society it is particularly interesting, as one of the Anglo-Saxon remains for the first time visited and described by us. (The others are, Somerford Keynes, Gloucestershire, and S. Botolph's, and Bishopstone, Sussex.) The general character of the church, which consists of Chancel, Nave, two Aisles, Tower at west end, and south porch, is Early English: the east window, noticed by Rickman, is of five lights, and very beautiful. The twelve prebendal stalls still remain, though sadly mutilated and hidden by pews: they are of good Perpendicular character. At the east end of the south Aisle is a small Crypt of the same date with the church. The tower is a very fine specimen of Anglo-Saxon masonry: the arch into it, now blocked, is of the same character with that figured at p. 34 of Bloxam's Catechism. The bellry windows have, unfortunately, been modernized; but on the west, north, and south sides of the second stage is a baluster window, which, though blocked, has the "long and short" work distinctly marked in the inside. On the east, just above the weather moulding, is a single circular-headed light, of exactly similar character to these. The height of this tower is forty-two feet, its dimensions seventeen by eighteen; and it is surmounted by a shingle spire, said to be fifty-four feet high. There is no interior staircase: all the woodwork is astonishingly bold and elaborate. Who can reflect with common patience, that in the late repairs (Sept. 1841), this fine spire nearly fell a sacrifice to the rage for improvement, and was preserved only because it was less expensive to repair than to demolish!

Having mentioned this Anglo-Saxon remain, it may not be amiss to say a few words on the others which our Society have been the first to describe.

SOMERFORD KEYNES, GLOUCESTERSHIRE, has a door in the north side of the Nave, which retains very evident traces of long and short work.

S. BOTOLPH'S, SUSSEX, is a small building, principally of Early English character: the Chancel arch may, however, be pronounced Anglo-Saxon, from its correspondence with the western arch at Sompting, which is undoubtedly of that date. The Tower has on the south side a few remains, or rather traces of long and short work, and the windows, though mutilated, have, on the north and south sides, been baluster.

BISHOPSTONE, SUSSEX, is an extremely interesting church. It consists of Sanctum Sanctorum, Chancel, Nave, north Aisle to the two latter; south Transept, now used as porch, and Tower at west end. The Anglo-Saxon remains are at the east end of the north aisle, where are some blocked windows of the same character with that at Wickham, Berks, figured in Bloxam's Catechism; and in the Tower, which has a baluster window on each side, several traces of long and short masonry, and two enormously massy arches into the Nave, one above the other, the upper being twice the thickness of the lower. The vignette at the end of the next article represents the Sanctum Sanctorum and Chancel of this Church, looking from the west.

Mr. Rickman has observed on the fact, that a very large proportion of Anglo-Saxon churches begin with the letter B, a remark corroborated by three out of four of the churches now for the first time described.

oure Ladýe) wee dide safeli arrive where wee wolde bee. And ye Deane ryghte curteously entreatede us certayne dayes, of hys proper expense: and dide covenant with mee for certayne other silver vessells, ye which, Godde wyllinge, I shall furnish afore Christmasse.

And whanne I wolde have takyn mi departure thennes, sodenli there came tydinges from Lewes, yat ye pryȝor yereof was grievous sick: wherefore I besoughte ye Deane, yat hee wolde stande mi gode lorde in yat extremite. And hee sayde yat hee wolde. And hee wrote a letter to thys effect to ye Pryȝor of Boxgrove.<sup>2</sup> "I commend mee untoe yowe. And where yis bearer, mi frende, hath certayne businesse and affayres to be done in yose yowre parties, I requeste yowe for mi sake, yat yf hee shall have neede of yowre favour yerein, hee may have recourse untoe yowe for the same: for ye whiche at alle tymes I will be redi to requite hit unto yowe." And so, takýng conge of hym, wee came to Chýchester, where ys a Cathedral,<sup>3</sup> mervylous layre edified. And abowte vesper tyme dide wee enter into Boxgrove. Where, whanne I hadde deliveryd ye letterys, I was well receivyd of ye hole broderhede. And on ye nexte daye cam a messenger from Lewes, w<sup>t</sup> ryghte sorweful tydinges, yat hit hadde plesyd Almyghtie Godde to calle to Hys merci their Fader and Prior: and willýng yem of Boxgrove to sende thýther certayne grave memne, bothe to chaunte at hys burielles, and to advise of him who sholde bee preferred to yat vacant rowme. The messenger alsoe seide yat he mad a godli and ryghte Chrýsten ende, and after hee hadde receivyd ye Blessede Sacramente of Extream Uction, dide tak to hymself moche gostli consolacýon yn yat hys extremitye. And after hee hadde seyde the orisson, *In Te, Domine, speravi; non confundar in eternum*, (ye whiche, as I ben enfoormed, thys signifýe and no other, Yn Thee, O Lorde, have I putte mi truste, I shall not bee confoundyd.) hee dide commende hymselfe to the Hoolýe Trimitye, Seint Pan-

<sup>2</sup> BOXGROVE was a cell to the Priory of Lewes. There are still considerable remains of the Monastery, and the church, though now consisting of only Choir and Aisles, remains to tell us what the former building must have been.

<sup>3</sup> The Cathedral church of S. PETER, CHICHESTER, is one of those buildings in which a comparatively small outlay would produce a wonderful change for the better. The west end, beaten down in the siege of 1644, has never been restored, further than the safety of the building made it necessary; the pavement is wretched; the frightful west window entirely spoils the effect of the Nave; the fine Norman piers have been cut to pieces to make way for wretched modern monuments. On entering the Choir, another set of evils presents itself. The venerable Norman arches have been covered with a gilded and tawdry casing of modern wood; the Aisles are blocked out; pines and galleries have been permitted to intrude; the east window of the Lady-chapel is entirely, and the other windows partly, blocked; a vault has been opened underneath it; the cloister windows are either ruinous or blocked.

cras. our Ladie. Seȳnt Thomas of Canterburi, and All Seȳnts. and so departȳd, beeing abowte ye age of LXX ȳeres: of whoos sowle and alle Christen sowles Crist ih̄u for h̄ys bitter passioun have merci.

Moche griefe was of alle menne mad yereat, and it plesȳd the prȳor to beseche mee yat I wolde tarrȳe with h̄ym till he sholde bee redi for yat journey h̄ymselfe. And I seȳde yat I sholde. And yat nȳghte was yere a Masse of requiem: and grete dole made of ye broderhede. And ye nexte daȳe ye Prȳor, and divers others, sette foorth, and comȳng to Arundele, wee aboard yere one nȳghte. And so ye nexte daȳe to Bristelmstun,<sup>4</sup> a merveȳlous poore village. And ye nexte daȳe, abowte ye tȳme of Complȳne, wee cam to ye top of ye hill yat lȳeth over againste Lewes. Grete lȳghte was yere from ye windows of ye Priorȳe:<sup>5</sup> also ye belles of alle ye chȳrches dide tolle mounfulli. Thanne seȳde

<sup>4</sup> BRISTELMSTUN, now Brighton. The present church was not built at this time; it contains nothing worthy of note, except the very elegant Roodscreen, and the curious Norman Font, sculptured with the legend of S. Nicholas, in honour of which Blessed Martyr the church is dedicated.

<sup>5</sup> The Clunia Priory of S. Paneras at Lewes was founded by William de Warren, first Earl of Surrey, about the year 1072. It is said that the exhortations of Abp. Lanfranc having persuaded him, and the Lady Gundreda his wife, daughter of William the Conqueror, to found a religious house, they determined, in consequence of the strict discipline which they had observed at the Abbey of S. Peter, Cluni, that their foundation should be filled with monks of the same order. Three were accordingly dispatched from Cluni. The original foundation was for twelve. "The Prior of S. Lewes was more independent of the Abbey of Cluni (writes Mr. Horsfield, in his History of Lewes,) than the cells of foreign Monasteries usually were; for by an express agreement, made between the Abbat of Cluni and William de Warren, it was stipulated that the Prior of this house was not to be displaced, except for some very sufficient and evident cause; it was likewise agreed, that the Abbat was not to exercise an authority over the Prior in the government of the Monastery, except in watching over and reforming the order, when the Prior found himself incapable of rectifying abuses." The appointment was vested in the Abbat of Cluni till in the year 1373, when this and other alien Priors were either suppressed or endenized: the patronage then fell into the hands of the Baron of Lewes for the time being. As the first, so also was it the largest of the thirty-eight Cluniaic monasteries in England, and, with the exception of La Charit  sur Loire, the largest of any in Europe.

During the space of four hundred and sixty years, and under the rule of thirty-two priors, this Monastery flourished: and, from the number of illustrious persons buried in it, its church became unusually rich. Nothing is more difficult than, from the accounts of the ruffians employed at the dissolution, to reinvest the ruins of an Abbey with any approximation to their original appearance. The church, however, seems to have consisted of Choir and Nave, with ten Chapels round the east end, the whole length being one hundred and sixty-two feet: the central Tower was one hundred and fifteen feet, the two western spires ninety-three feet high; the height of the Nave was sixty feet.

Such was this church three hundred years ago; now, its very site is unknown. Excepting one Early English door, part of the boundary wall, and a mass of unintelligible ruins, nothing remains of the Priory of S. Paneras but its name. Robert Crolam, the last Prior, surrendered it Nov. 16, 1538, and the work of devastation soon began.

ye Pryor untoe mee, *Nonne princeps cecidit ex domo Israel?* Hath not a prince fallen in the hows of Israel? And ye cellarer dide saye, yat amoyer, yf hit soe plesyd Godde, shoulde nat bee inferior to him inne ye order, administracjoun, provision, and husbandrie of ye soide hows: whereat ye Prior dide smyle. And whanne wee weren cum to ye yate of ye priory, there cam fourth to mete

Probably, among all the records of that fatal year, none remains which more strikingly sets forth the coldblooded villainy of the church destroyers, than the following letter, addressed to Thomas Lord Cromwell, to whom the king had granted the revenues of this Priory.

My Lord,—I humblye commende mee to your lordshypp. The last I wrote to your lordship was the 20th of this present month, by the hands of Mr. Williamson: by which I advertise your lordshypp of the length and greatnesse of this church, and sales (say?) we had begun to pull the whole doune to the ground; and what manner and fashion they used in pulling it doune. I told your lordshypp of a vault on the right side of the High Altar, yat was borne with foure pillars, having about it five Chapels, whiche be compassed in with walls seventy stepys of lengthe, that is, feet two hundred and ten. All this is doune Thursday and Friday last. Now we ar a plucking doune an higher vault borne up by four thick and grosse pillars, fourteen feet from side to side, about in circumference forty-five feet. This shall doune for our second work. As it goeth forward, I will advertise your lordshypp from time to time, that your lordshypp may know with how many men we have done this. We brought from London seventeen persons, three carpenters, two smiths, two plumbers, and one that keepeth the furnace. Every one of these attendeth to his owne office: ten of them heweth the walls, about the whiche are the three carpenters. These make props to underset where the others cut away: the others break and cut the walls. These men are exercised much better than other men we find in the countrie. Wherefore we must both have more men and other things also that we have need of. All the which I shall within these two or three days shew your lordshypp by word of mouth. A Tuesday they began to cast the lead: and it shall be done with such diligence and saving as may be; so that our trust is that your lordshypp shall be much satisfied with what we do. Unto whom I most humblye commend myself: much desiring God to maintain your health, your honour, your hearts ease. At Lewes, March 24, 1538, (*i.e.* 1539).

Your lordshypp's serveant,

JOHN PORTMARUS.

Such was the heartless brutality on which a fashionable historian of the Reformation (McCrie) thus comments: "But, even although the irregularities committed in that work had been greater than have been represented, I must still reprobate the spirit which disposes some persons to dwell with ceaseless lamentations upon those things, which, in the view of an enlightened and liberal mind, will sink and disappear, in the magnitude of the incalculable good which thence arose."

The "*irregularity*" of confiscating £1091, (such was the revenue of the Priory,) dedicated to the service of God in the good of His holy Church, and of beating down the venerable building, where, day by day, HE had been worshipped for nearly five hundred years! "*The magnitude of the incalculable good,*" which deprived Lewes of its solemn Priory, and nine of its parish churches; which hushed the voice of its daily service; which excludes at the present day more than half its inhabitants from the opportunity of joining in public prayer; which has led to the erection of the "*time honoured walls* (I quote Mr. Horsfield's words) *of an unitarian,*" and six other conventicles; which has turned the Abbat's lodgings into a place of fashionable amusement—the quiet resting place of the dead into a modern circus!

Who that reads the above letter, and remembers the tragic ends of Cromwell and Portmarus, can fail to recognise God's fearful judgments against those "who say, Let us take to our-elves the houses of God in possession!"

us divers monkes. And whanne they understode yat I was ye broder of the decessyd Fader, they shewyd mee ryghte fayre curtesie. A very fayre Abbaȳe ys hit: and hit lyeth plesantly emongst plesant medowes. There dide I see ye tombe<sup>7</sup> of ye

<sup>7</sup> The monument of the lady Gundreda was removed by some pious hand at the dissolution, and concealed in the Shirley Chapel at Isfield; whence, in 1772, it was brought back by Sir Charles Burrell, and placed in Southover church, which was also founded by this lady, and which adjoins the Priory grounds. In the vestry of this church, supported on six pseudo-Norman shafts, it now lies. It consists of a coffin-shaped slab of black granite, and measures about six inches in thickness, about five feet four inches in length, and is nearly two feet broad in the widest part. The legend, beginning in the middle of the upper part, runs down the left side, then missing over the lower portion, is continued up the right, and finally runs down the middle. The portion between the middle and side legends is beautifully sculptured in flowers and knots. The lower part was somewhat mutilated, when the monument was first removed to Isfield. The legend is very beautiful:—

✠ Stirps Gundrada ducum, decus evi, nobile germen,  
Intulit ecclesiis Anglorum balsama morum:  
Mar[tha] fuit miseris, fuit ex pietate Maria;  
Pars obiit Marthæ, superest pars magna Mariæ:  
O pie Panerati, testis pi[etatis et] equi  
Te facit heredem: tu clemens suscipe matrem:  
Sexta Kalendarum Junii lux obvia carnis  
Infregit alabastrum.

Gundreda, sprung from ducal race, her age's glory, bore  
The balm of purer faith and rites to England's conquered shore;  
A Martha to the houseless poor, a Mary in her love;  
And though her Martha's part be gone, her Mary's lives above:  
O blest Paneratus, whom she made a dying mother's heir,  
Thou saw'st her zeal for Holy Church,—protect her with thy care:  
That she, whose alabaster box was broke in pleasant May,  
May by thy aid in heavenly light and rest abide away.

An odd mistake has been made by, I believe, all the previous describers of this monument. The word Martha, in the third line, happens to occur at the lower part of the right side, so that the last three letters were defaced when the foot of the slab was mutilated: it has therefore been supposed to be "Martir;" a whole line is gratuitously supposed to have perished, and the word "Martha" to be wanting on the other side, which begins "fuit." The first line refers, of course, to the descent of Gundreda de Warrenn from the ducal race of Normandy: in the second, "balsama morum" alludes to the introduction of the Clunia order, as a reformation of the Benedictine: and the fifth invokes S. Paneras, as patron Saint of the house. The lady Gundred died in childbirth<sup>7</sup>; a circumstance which, under the allusion to the alabaster box of S. Mary, is beautifully hinted at in the last line. Since the mother alone is recommended to S. Paneras's protection, we may conclude that the child survived. The last line but one is not without difficulty; the best way seems to be to take 'obvia' in the sense of hostile or ill-fated. But it seems possible that from the fault of the sculptor something has been omitted: the sense and metre have been thus ingeniously filled up:—

lux obvia carnis  
Integumenta pie solvit, fregitque alabastrum.

We may also remark on the singular want of rhyme in these verses. In conclusion, the death of this lady took place at Castle Acre, in Norfolk, where was a cell to this Priory, May 27, 1085.



lady Gundred de Warrenna, ye whiche dide, of hir proper coste, edifye ye seide hows; and now lyeth afore ye High Awter, inne ye myddest of ye Qwere. Alsoe ye chyrche bin veri large and grete; and ye cloysteres ryghte delectable. Nowe wee cam nat thýther til ye eve of ye buryeles: wherefor see ye face of mi broder I colde not: butte hee laye under a grete herse inne ye chyrche: torchys weren there sans numbre: also a herawde dide stande atte hys feete: and eight Prests continuallý dide chaunte moste godli the Sevyn Psaumes. And behýnde ye herse were many widewes and orphanes, ye whiche dide evermore wayment and erie. Alasse for oure gode Lorde Prior.<sup>s</sup> And hit was saide unto mee yat there sholde bee no reste takyn in ye Priority yat nyghte. And after souper, we retourned into the Quere. And bý and bý they beganne ye Matins. Thanne was there soche ravishýnge melodýe made of organs; and soche swete harmonýe companied ýerewith of voyces yat I dide almost thýnke I was in hevynlý felicite. Thereafter cam Lauds: and thanne did they chaunte Psalmi graduales until pryme; and foorthwith was brekefaste servid in ye refectorye: for it was a longe journeye yat they moste yat daye take. For yee ar to wýtt, that so was my broderis wýll, yat hee sholde bee buryed in hys chyrche of Cowfolde. And brekefast hadde, incontinentli dide wee sette foorth. And fyrste wente sixteene Priests, chauntýng: aftýr hem twayne

The Earl survived her just three years; and was buried by her side: the legend is said to have been the following:—

Hic, Guillelme comes, locus est laudis tibi fomes:  
 Hnjus fundator, et largus sedis amator.  
 Iste tuum funus decorat placuit quia munus  
 Pauperibus Christi, quod largá mente dedisti.  
 Ille tuos cineres servet Pancratius heres,  
 Sanctorum castris qui te sociabit in astris:  
 Optime Pancrati, fer opem tibi glorificantí,  
 Daque poli sedem talem tibi qui dedit adem.

O gode Erle Wylliam, alle thys Hows dothe witnesse to thy fame,  
 Who fyrste didst hit edifye, and nexte endowe ye same.  
 Wherefore thys tombe, ryght ryehely wrought, is heere thy meete reward;  
 Because thou gavest of thy welthe, Crist's litel floeke to guard.  
 Seynt Pancras, whom thou mad'st thy heir, shall kepe thy ashys welle,  
 And give thee, with the saintly host, in hevyn flór to dwelle.  
 O blest Pancratius, give hym aid who bore to thee moche love,  
 Hee built for thee a hows on erthe—give thou him one above.

We may remark, that the direct invocation to S. Pancras is a thing which very seldom occurs at so early a period.

<sup>s</sup> *Lord Abbat, or Lord Prior*, was a title belonging by right only to a mitred house, but given by courtesy to the head of any large Monastery. And the Prior of Lewes having been generally summoned to Parliament from 1308 to 1344, the title might well be conferred on him after that period.

pursuivantes-atte-arnes: yanne was ye coffin drawne of foure mulys upon a lowe charett, and over hit was borne the herse, of eighte monkes. Anoon followyd ye pryör w<sup>t</sup> mysselfe: and after us mani monkes with divers others, wepyng: and at ye laste a raskell rowte of menne, women, and childryn. And on this sort passyd we through Lewes. And divers burgesses stode atte ye dore of their howsen, which cryed, *Walawa!* And whanne wee weren atte ye top of ye hüll over agaynst ye chyrche of Seint Anne,<sup>9</sup> thanne sette they downe ye biere, and did singe, *Expectans expectari.* And hard by there mette us Syr Johan Braydforde,<sup>1</sup> w<sup>t</sup> divers officers of ye garryson, ye whýche companied w<sup>t</sup> us no litel waye. And so wee went under mervylous highe hills (ye whýche bin of ye countrifolke cleped downes), and beheld to ye ryghte bande fayre cornefelds, and barly landes. Thanne about Sextes wee cam to ye Crosse at Meston;<sup>2</sup> and thered they sette downe the herse agayne, and sing *Domine, ne iniquitates:* and so dide they atte Ditchelling, and Keymer, and at divers other Roodys by the way. And abowte Vespers we cam to Cowfolde,<sup>3</sup> and whanne wee had born ye hers into ye chýrehe wee laye there

<sup>9</sup> Now generally called S. PETER and S. MARY, WESTOUT. It is a curious specimen of Transition, and consists of Chancel, Nave, south Aisle, and Tower, at west end, with an early octagonal spire. The roll-moulding which (as in many Early English churches) runs round the Chancel, is supported at the four angles on a curious circular shaft, with flowered capital: the piers to the Nave, which are circular, have very singular abaci. The font is Norman: it is cylindrical: the exterior being of intertwined cable-work, with a pelley moulding round the top. At Denton, about seven miles to the south-east of Lewes, is a font of precisely similar character.

<sup>1</sup> Sir John Bradford was buried in the church of S. Michael and All Angels at Lewes. There still exists there a small brass of a knight, of which the head and legend are unfortunately lost, but which is by tradition said to be his. And this is confirmed by a small brass to a Priest, also extant in that church, and bearing the same name.

<sup>2</sup> Now called WESTMESTON. The Cross here, as in the two other villages mentioned, has been destroyed; and the church contains nothing of interest, except a plain Norman door. DITCHELLING Church is a large Early English building, with a beautiful niche on each side the east window, and a curiously stilted Chancel arch. KEYMER, amidst many alterations, preserves its original Norman apse.

COWFOLD church, which is dedicated to the Most Holy and Undivided Trinity, consists of Chancel, Nave, south Aisle to both, Tower at west end, and north Porch. Its general character is Perpendicular: it presents no object of great interest, excepting a somewhat singular and very late Rood-door; and the wooden porch already noticed at p. 40.

In the Nave lies the magnificent brass we are considering. It is engraved most wretchedly in Horsfield's History of Lewes, (a book, the spirit of which cannot be sufficiently reprobated,) vol. i. p. 239; and again in Dallaway's History of Western Sussex.

The figure of the Prior, in the dress of a Cluniac monk, is represented under a triple canopy. In the central compartment is the Blessed Virgin with the Infant Saviour; the right-hand is raised in the attitude of benediction; on her right, S. Pancras, the patron Saint of the foundation, and on her left, S. Thomas of Canterbury. Why the latter Martyr was selected, it is difficult to say. There was a chapel dedicated to him at the Priory church; and the Corporation church at Lewes is under his patronage.

yat nyghte. And nexte daye, whanne ye buryeles were over, did brother Danjel preche very godli of ye reising of Lazarus.

Mochte elles ys there whýche I myghte delyver untoe yowe, ye whiche to sette foorth lackýth mee tyme and wýtte. And so ye nexte daye did we retourne unto

The figure presents a beautiful little specimen of archiepiscopal robes: the right hand is raised in benediction: the left grasps the Crozier. To each of these figures a legend is addressed. To the first,

Mater sancta ihū, me serva mortis ab esu.

To the second,

Martir sancte Dei, duc in loca me requiei,

(wrongly given, both by Horsefield and Dallaway, Mater sancta Dei, etc.) To the third,

Sit saneti Thomæ suscepta precacio pro me.

Over S. Pancras is placed a shield, containing the usual symbol of the Holy Trinity. That over S. Thomas of Canterbury is lost; it probably contained the Instruments of Crucifixion.

One side of the legend has been removed; probably this took place when the church was pued; what remains of it runs thus—

Hic terræ cumulus Thomæ Nelond tegit ossa,  
Est et ei tumulus præsens sub marmore fossa.  
Virtutum donis hic claruit et rationis:  
Exemplisque bonis decus auxit religionis;  
Mundo Martha fuit, sed Christo mente Maria:  
In mundo vigit: sed erat sibi celsa Sophia.  
In Maii mensis quarto decimoque kalendis,  
Ad cæli mensis sedes migravit habendas.

Righte underneth thes marble herse, heere raisyd ffor to keepe  
Hys ashys to the latter daye, dothe Thomas Nelond sleepe.  
Hee hadde grete name ffor virtuous fame amongst hys brotherhode,  
And bye ye patterne yt hee sette, taughte menne to folwe gode.  
A Martha to ye worlde he was, to Crist a Marye styl;  
So yn ye world he won grete prayse, who yett dyd wysdom's wyll:  
The fyfteene daye of lustye Maye from erthe hys soule dyd flee;  
Where with ye bleste hee takyth rest yn sure felicitye.

The first two lines would almost seem to imply that a cenotaph had been erected to him at Lewes. The fifth line is a poor imitation of the legend to the Lady Gundreda; it is not so neatly turned, and the allusion was far more applicable to a young princess, than to an aged Prior. The days mentioned in the seventh line are (see Sir H. Nicolas's Chronology of History,) to be reckoned forward, not backward. He died May 15.

Little as the reader has been told concerning this Prior, it is all that is known of him. If from an ignorance of his deeds at this distance of time we cannot give him the praise due for the piety and charity of which his epitaph speaks,

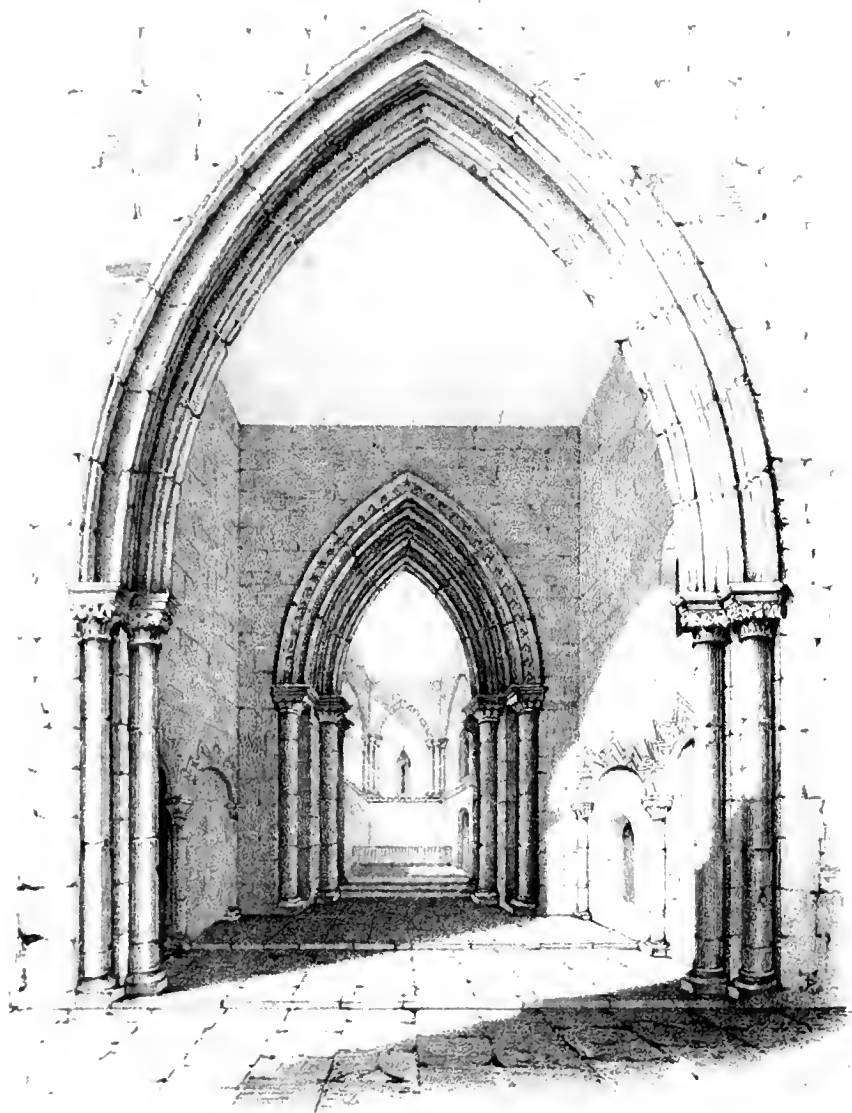
Ἄντων ἐκ μακάρων ἀντάξιός ἐστι ἀμειδίη!

his place. Wherefore, resting yowre lovinge friende, I commende yowe veri hartely to Godde, Who have yowe in Hys holi kepynge.

PETER NELOND.

Atte Lewes, ye feste of Seynt Austyn, mcccxxxiii.

J. M. N.





SIR ANDREW LUTTRELL,  
IRNHAM CHURCH, LINCOLNSHIRE.

"A goodly Knight, all armd in harnesse meete,  
That from his head no place appeared to his feete."

*Ὡςθὲν ἂν ὀρθῶς ἀρξάμεθα ἀνέρι ἀγαθῶν ἐπαινούντες, ὅς ζῶν τε τοὺς ἑαυτοῦ εὐφραίνει ἐν ἀρετῇ, καὶ τὴν  
τελευτὴν αὐτοῦ τῆς τῶν ζῶντων σωτηρίας ἡλλάξαιτο; Δοκεῖ μοι χρῆναι κατὰ φύσιν, ὡς περ ἀγαθὸς ἐγένετο, οὕτω καὶ  
ἐπαινεῖν αὐτόν. ἀγαθὸς ἔ' ἐγένετο ἵνα τὸ φῶναι ἐξ ἀγαθῶν. τὴν εὐγένειαν οὖν πρῶτον αὐτοῦ ἐγκωμιάζομεν.—ΠΛΑΤΟ.*

THE Brass to which we desire next to call the attention of our readers has been selected as a peculiarly valuable and interesting example, not only from its antiquity, its fine state of preservation, and the beauty of its execution, but because we believe it has hitherto been so little known to the curious in monumental remains, that the accompanying engraving of it is the first that has been published. Situated in a retired village in the south of Lincolnshire, and externally of unpretending appearance, the little country church in which this noble specimen of ancient art is laid down has perhaps rarely been visited by the diligent foot of an "Old Mortality," or by the chance-directed wanderer in search of the hallowed relics of a more devout and reverential age. A closer inspection however will prove, that to either of these Irnham church presents abundant objects of interest amid all the ruin and decay which have now disfigured its fair proportions and laid its ancient glories in the dust. A description of the humblest village church may command a place in our department of ecclesiology; and in the present instance a short account of a building of more than ordinary architectural merit shall form at once a preface to and an apology for the somewhat dull biographical details which we have to lay before the reader. Nor should we deem our account superfluous, or our task unrewarded, could it lead even to the partial restoration of a church which, were the saints and heroes of old

who now sleep within its sacred walls to rise from the dead, they would fail to recognise as the fair fane where once their bones were laid to rest.

The church of S. Andrew, Irnham, is a small but remarkably interesting structure, apparently erected about the year 1260, as the geometrical tracery of the windows and some coeval portions of Early English character sufficiently indicate. The building consists of a Chancel, Nave, north Aisle, north Chantry (a Perpendicular addition, forming an Aisle to the Chancel), a north Porch, and a Tower at the west end. The east window, from its peculiar mouldings and tracery, is a curious example of the earliest development of Decorated work; but the lower parts of this, and of two similar ones in the south wall, have been wantonly blocked with masonry—probably to save the expense of glazing. What they have been may be imagined from some small fragments of stained glass which they yet contain, as if a lasting testimony and reproach to the work of the spoiler. The labels seem to have terminated externally in the beautiful, but now almost defaced, device of a curled oak leaf.<sup>1</sup> There are three Early English sedilia, with foliated capitals to the central shafts; an aumbrye, of later Decorated character, remarkable for being still employed for the reception and custody of the church-plate, according to ancient usage; and two sepulchral monuments, one a triangular trefoiled canopy, under which is a plain oblong slab like a stone coffin, probably covering the ashes of the founder;<sup>2</sup> the other, a most exquisite specimen of art.

<sup>1</sup> The love that the architects of the thirteenth century had for imitating in stone the vegetable productions of nature, is very observable, and is highly characteristic of an age when the wildest valleys and most unfrequented woods were selected as the fittest places for retirement from the world. The foliage of the forest and the acts of the blessed Saints were almost the only objects which the eye or the mind could select for representation; and it will be found accordingly that these furnished almost the sole subjects for architectural embellishment towards the close of the Early English style. Nor was the skill and taste displayed in that age in transforming rude stone into living clusters of leaves and flowers ever surpassed, if at all equalled, in later times, as a comparison of the Choirs of Ely and Lincoln Cathedrals with those of any other Church will abundantly prove.

<sup>2</sup> This may be inferred from the style and position of the monument. Founders' tombs are generally towards the east end of the Chancel, undistinguished by either armorial bearings or inscription—as if the only privilege they claimed for the holy work was sepulture in the most sacred part of the church. It is however to be remarked, that such tombs are almost invariably placed *in* the north or south Chancel wall, as if with the intention that the body should lie only partially in the Chancel, to which such sanctity was attached that none but priests were allowed to be buried there. It is not very uncommon to find a stone coffin by or under the Chancel walls, upon making repairs or alterations near the spot; and there can be little doubt it is in all such cases the founder's tomb. In Greatford church, Lincolnshire, there is an ancient Lombardic slab-stone on the floor near the north wall of the Chancel, with an inscription now illegible, but which is proved to be the founder's tomb by the almost defaced representation of a church rudely carved upon the surface.—The above remarks apply chiefly to earlier examples.



represented, though somewhat imperfectly, in our vignette, it being impossible for any drawing on so small a scale exactly to delineate all the elaborate forms and delicate ramifications of its beautiful tracery-work. The proportions are eight feet and a half in height by seven and a half in width, and it projects at present from the wall about two feet. It is clear however, both from its present appearance and from a description given of it on the authority of Gervase Holles, in 1790,<sup>3</sup> that a great part of this fine fabric has been intercepted by the masonry which blocks up the Chantry arch under which it stands on the north side of the Chancel. The monument consists of three arched and recessed compartments, between pinnacled buttresses, the finials of which merge in a projecting embattled cornice of nich-heads, and alternate with those of three triangular canopies which rise behind as many others of a projecting ogee form, and surmount the arched compartments. The whole space from the crowns of the latter to the cornice is one luxuriant confusion of crockets, finials, and exquisitely carved open work, in the form of foliage of various devices and composition, such as oak leaves and acorns, roses, &c. The roof under the recessed compartments, and the inside of the projecting canopies, is finely groined; and upon two of the finials surmounting the latter are diminutive figures of the Saviour on the Cross, and the Blessed Virgin and Child. The sides or ends are filled up with open work, representing a rose-tree creeping and intertwining amongst trellis-work. Below the arched recesses the workmanship is of a much plainer character, and the basement appears, from some mutilations upon it, not shewn in the engraving, to have been stripped of its exterior ornaments. To whom this monument was erected we have been unable to ascertain; but it is evident, from the arms upon it, that it belongs to one of the Luttrell family; and from the style, which is Decorated, it should seem to be older than the Brass of Sir Andrew.

Under the Chancel arch are the remains of a very fine Rood-screen, cut down, as is so frequently the case, to the level of the pews, but still exhibiting

<sup>3</sup> "The Topographer," for 1790, Vol. III. p. 260. It is there stated that there are two escutcheons upon the monument, which do not now appear, namely, the first quarterly, 1st and 4th sable a saltier or, for Belesby, 2nd and 3rd argent on a chevron sable three boars' heads coupé (and erected) or, for Swinford, impaling azure a bend between six martlets argent, for Luttrell; and the second, three pallets and four mullets in bend, for Thimelby, quartered with the bearings, as above, of Belesby, Swinford, and Luttrell, impaling a lion rampant. (The tinctures are supplied from stained glass in the Chantry, and other sources.) At present, the monument only exhibits two shields, one charged with the arms of Luttrell, the other with a lion rampant. If the above bearings were ever upon this monument, it is probable they were added in a later age, since the connexion of these families with the Luttrells was not before the beginning of the fifteenth century.

some excellent carved work of early Perpendicular style. A spiral stone staircase remains perfect in a polygonal Rood-turret on the north-east corner of the Aisle, which was crossed, as was sometimes the case,<sup>4</sup> by a wooden gallery to the Rood-loft. The Nave piers are octagonal, with corresponding capitals and bases, the arches obtusely pointed, each of two plain chamfered orders or members, and apparently of early Decorated work. The north Aisle is lighted by two very good windows of three lights, having tracery of as many quatrefoiled circles under a lancet arch; but the lower parts are blocked, and the earth has been suffered to accumulate to the sill, giving the interior a dank and forlorn appearance, peculiar to ancient English churches in the nineteenth century. The Nave and the Chancel roofs are of low-pitched open timber; the latter has angels with spread wings projecting horizontally from the cornice,—that most beautiful and significant device, by which the heavenly host were represented as favourably regarding the prayers and praises of the worshippers below. The interior still contains the old open seats of goodly oak, which now but too seldom remain in all their elegant simplicity to bear testimony against the modern innovation of deal pews with their cushioned and draped appurtenances.

The original design of the church comprised a south Aisle, which however has either been demolished at an early period, or (as it was not the fashion of those times wantonly to destroy churches) never completed: for a very elegant Early English doorway,<sup>5</sup> ornamented with the tooth-moulding, is inserted under one of the blocked Nave arches, the others being pierced with windows, each of three lancet lights under a common dripstone. The Tower is probably about a century older than the rest of the church, as the Belfry arch is transitional Norman, of semicircular form, springing from piers with good foliated capitals; and vestiges of early Belfry windows, now blocked, may be traced on three sides of the Tower, the upper part of which is a Perpendicular superstructure. A few words remain to be said of the north Chantry, which is a good building of pure Perpendicular style. It contains some elegant modern mural tablets to the Arundel, Conquest, and Thimelby families; but the most interesting object is a very perfect specimen of that rarest of church antiquities, an Altar-stone. It was found lying upside down in the church, and was moved to its present position, erect against the north wall, some years ago. The slab is six feet two inches long by two feet ten inches broad, and nine inches thick.

<sup>4</sup> Part of a passage-gallery of this description remains in Thurlby church, Lincolnshire.

<sup>5</sup> See the Society's "Few Words to Churchbuilders," p. 9.

The upper edge is chamfered off, and the usual five crosses pattée upon its surface remain perfectly distinct and un mutilated. On the floor in the middle of this Chantry the Brass of Sir Andrew Luttrell is now laid, but it was originally placed in the centre of the Nave, where an inscription on a slab states its removal to the place it now occupies. The dimensions of this splendid Brass are not less than eight feet four inches in length, by two feet eight wide; the length of the effigy, five feet six inches, which, *ὄλοι τῶν βροτοῖ εἶσι*, might be supposed to represent the exact height of the living individual; but we are not disposed to limit our stalwart warrior to any such puny proportions. The Brass, as we have already stated, is in excellent preservation, with the exception of the supporters to the canopy, of which that on the right hand of the effigy has been mutilated, though represented as entire in the engraving; and the pinnacles which surmounted them are entirely gone. The Knight is represented armed at all points in the style used in the reign of King Edward III. Upon the head is the bacinet or conical steel cap, to which is attached the camail or short tippet of chain mail. The arms are encased in brassarts or rerebraces, fastened by straps underneath, and having gussets of mail below the shoulders,<sup>6</sup> which are protected by epaulieres of three jointed lames. Below the elbows, which are defended by coutes, the arms are vambraced; and the hands, raised in the attitude of prayer, have gauntlets with divided fingers defended by plate, and with embroidered cuffs. Below the cuirass or breast-plate, a richly ornamented baudrick or sword-belt confines the jupon closely over the thighs; and below this, which entirely covers the cuirass, and is escalloped round the lower edge, is just visible the short apron of mail which hung from the waist over the hips. The baudrick is fastened in front by a square buckle, and the end, turned in a loose knot, hangs down in front. From this depends a ponderous sheathed sword, with the hand-guard or cross-bar projecting from the hilt on one side only. The thighs are protected by cuisses, the knees by genouailles, the shins by greaves or steel boots; and the feet are cased in pointed sollerets of five lames. Each foot is armed with a rowelled spur, and the effigy is supported by a lion couchant.<sup>7</sup> Underneath is a very brief legend: "Hic jacet Andreas Luttrell, miles, Dominus de Innam, qui obiit sexto die septembris, anno Domini millesimo ccc. nona-

<sup>6</sup> It may be that the artist intended to represent the haubergeon, or short shirt of mail, appearing in this part and below the jupon.

<sup>7</sup> For a more full and general illustration of military Brasses, see No. II. of the present series, p. 66. seqq.

gesimo (1390). *ejus animæ propicietur Deus.*" In the Chancel is another and much smaller Brass of a Knight in armour. The legend has been removed with the legs below the knees; and its present length is only one foot seven inches. The figure is habited entirely in plate; there are palettes over the armpits, from the cuirass depend taces, and on the right side is a misericord or dagger. There are neither armorial bearings nor inscription to identify the individual; but the style of the armour belongs to the early part of the fifteenth century.

Having searched in vain for any notices of the smallest interest about the life and achievements of our valiant Knight, we proceed, in strict compliance with the motto we have selected, to lay before our readers some particulars respecting his more renowned ancestors, of whom frequent mention is made in early documents, while their less celebrated descendant appears to have verified (without disparagement be it said) the well-known adage of Homer, that sons are usually inferior to their fathers.

The ancient family of the Luttrells trace their descent from a Norman chief of the name of Loterel, who was in the army of King William I., at the battle of Hastings, and whose name is recorded in the Roll of Battel Abbey.<sup>8</sup> Of his immediate descendants not even the names are recorded; but mention is made of one Sir John Luttrell, who held in capite the manor of Hoton Pagnel, in Yorkshire, in the reigns of Kings Henry I. and Stephen, by service of four knights' fees and a half; and a Sir Andrew Luttrell is said to have founded an Abbey of Premonstratenses at Croxton, or Crokestone, in Leicestershire, in the reign of Henry II., together with a dependent cell at Hornby, in Lancashire.<sup>9</sup> King John also appointed a Sir Andrew Luttrell sheriff of the county of Lincoln;<sup>1</sup> but it is altogether uncertain who and what these two latter personages were, and the facts themselves are questionable.

In the reign of King Richard I. Sir Geoffry Luttrell, Knight, resided at Gamelston, in Nottinghamshire, where he held several estates, besides considerable landed property in the counties of Derby, Leicester, and York. But all these estates were confiscated in the sixth year of that monarch's reign, Sir Geoffry having joined with John, Earl of Morton, the king's brother, in rebellion against his sovereign while engaged in the wars with the Saracens; and William Briwere,

<sup>8</sup> Lodge's Irish Peerage, Vol. III. p. 399. — Burke's Commoners of England, Vol. II. p. 143. — Savage's History of Carlhampton, p. 190, &c., a work to which the writer is under considerable obligations.

<sup>9</sup> Lodge. — Burton's Catalogue of Religious Houses, printed at the end of Speed's Reign of Henry VIII. Leland, Collect., Vol. I. p. 72, ed. Hearne. This however is doubted by Tanner, Notit. Monast., p. 114.

<sup>1</sup> Madox, Hist. Excheq.

sheriff of the county of Nottingham, rendered an account of 31 shillings, the produce of those lands.<sup>2</sup> Upon the Earl's accession to the throne as King John, Sir Geoffrey paid fifteen marks to the exchequer to have seizin of his lands in Nottingham, in the possession of which he was reinstated, with the addition of property in Gamston, Normanton, Bridesarke, Brigeford, and Keyworth.<sup>3</sup> From the frequency with which the name of "Galfridus Lutrel" occurs in the Fine Rolls and other documents of King John's reign,<sup>4</sup> he appears to have been a knight of considerable wealth and importance; and from his being in one instance styled one of the King's faithful councillors,<sup>5</sup> he seems to have held an honourable post in the service of his royal master. In the second year of King John he was appointed overseer of the expenses incurred by inclosing a royal park at Bolsover;<sup>6</sup> and in the fifth year we find him allowed the annual sum of ten pounds for life, out of the Treasury, for his support in the King's service. Two years afterwards he accounted for the scutage of Wales for seven knights' fees and a half, being the moiety of the barony of William Paganel, whose second daughter and co-heiress, Trethesenta (or Frethesenta, as it is written in the Fine Rolls) he had married. This lady indirectly brought into the family the manor of Irnham,<sup>7</sup> which long gave the title of Baron (by tenure) to the Luttrell family. She survived her husband, and afterwards married Henry de Newmarch,

<sup>2</sup> Hist. Carhampton, p. 491.

<sup>3</sup> Ibid, Pipe Rolls of 1 John. Dugdale's Baronage, &c.

<sup>4</sup> Fine Rolls of the Tower of London, p. 552 (anno 1215). "Gaufr's Lutrel dat dño Regi quattviginti viij lib̄r ʒt xiiij sol ʒt iiij<sup>or</sup> deñ p maritaḡ s̄de genite filie Hugōis de Tuit;"—*i. e.* "Geoffry Lutrel offers the Lord the King so many pounds, shillings, and pence for the marriage of the second daughter of Hugo de Tuit," of whom Sir Geoffrey was probably guardian. Again, p. 556, "D. Galf̄r Lutrell xx un̄c aūr p hnda tr̄a de Cratelach cum nemore;" *i. e.* "Geoffrey Lutrell offers 20 ounces of gold for possession of the land of Cratelach, with the wood." (See Cal. Rot. Pat., p. 6, where it is called "boscus de Cratelareh in Tiedmundia in Hibernia.") Many similar fines are recorded as paid by Sir Geoffrey to his rapacious sovereign.

<sup>5</sup> Hardy's Fine Rolls of the Tower of London, p. 565.

<sup>6</sup> Pipe Rolls, 2 John.

<sup>7</sup> Irnham was claimed by the son and successor of Sir Geoffrey as his right, as being the heir of Maurice de Ghent, Gant, or Gaunt, Baron Falkingham in the county of Lincoln, whose father, Robert de Berkely, married Alicia, daughter of Alicia, the sister of Frethesenta and wife of Robert de Gaunt. Upon the death of William Pagnel, Robert de Gaunt obtained Irnham, from whom it descended to Maurice de Gaunt through his mother Alicia. Maurice was twice married, but died without issue in 1229; and the manor of Irnham reverted with other estates to the descendant of Frethesenta. At the Conquest Irnham belonged, according to Camden, to Ralph Paganel, who obtained it from William I., whom he had accompanied into England from Normandy. William Rufus confirmed the grant of Irnham, with about sixty other manors in Yorkshire, Nottinghamshire, and Lincolnshire, to this Sir Ralph's grandson of the

of which mention is made in the Fine Rolls already referred to.' In the twelfth year of John, Sir Geoffry accompanied the King into Ireland, and the following year he was acquitted seven knights' fees and a half for the Barony of Paganel, upon collecting the scutage, or commutation fines for knight-service, in Scotland.'

In the sixteenth year of the same reign he was sent as ambassador to Rome; and shortly after his return again into Ireland, when directions were given to the Bishops and other great men to treat him right nobly, as became a trusty servant of the King. Upon the payment of twenty ounces of gold, he obtained from the Crown the grant of Luttrellstown, in Ireland, to hold by military service; and had livery of the same from the hands of John le Mareschal, Lord Marshal of the Kingdom.<sup>2</sup> In the following year he was again sent to Rome, in company with the Archbishops of Dublin and Bourdeaux, to renew his complaints to the Pope

same name, and is said to have ejected one Radulphus Melosuen, a Saxon, who was at the time in possession of it: though there is an appearance of inconsistency in the account. The second son of Sir Ralph was William Paganel, father of the Lady Frethesenta. The name of Paganel still attaches to the parishes of Boothby-Pagnell in Lincolnshire, and Newport-Pagnell in Bucks. The manor of Irnham, Yrnham, or Irenham, was held by the service of an entire Barony; the Lords Irnham were very wealthy, and, from the frequent mention of them in ancient documents, they were evidently a family of great distinction. The church of Irnham, with its lands and tithes, was annexed by Robert de Gaunt to Bardney Abbey; and in 1303 an endowment for a Chantry priest was founded, according to Dugdale, in the then newly-erected church, by Robert Luttrell, rector of Irnham and third son of Sir Robert Luttrell, for the health of his soul. This personage likewise founded in 1292 a priory at Stamford for Gilbertine Canons; and he bequeathed lands to the Conventual church of Sempringham. Irnham gave the second title of Baron Irnham to the Earls of Carhampton, a dignity conferred in 1785, and extinct in 1829. It is now the beautiful seat of the Hon. Charles Clifford, to whom the manor has descended through the Hilton, Thymelby, Conquest, and Arundel families. Leland quaintly says (Itin. Vol. 1. p. 28, ed. Hearne), "Thimelby held by Purches the Lordship of Irenham of the old Sir John Paynelle, wher Thimbleby now lving hath build a faire Place." Irnham Hall is a noble specimen of an ancient baronial residence.

Vol. 1. p. 9. "Henri de Novo Mercato dat duo Regi xi marc p luda in uxore Frethesenta q̄ fuit olim uxor Galfrici Laterel si ipa voluit." Lodge incorrectly calls her "Tretherenta, daughter of Henry de Newmarch."

Lodge. Dugdale. Hist. Carhampton. *Scutage*, or *escuage*, was a payment by which a tenant was excused from following his lord to the wars at his own charge. A *knight's fee* was land of sufficient value to support the dignity of a knight; and one person might hold several such portions.

Lodge. Rymer, Vol. 1. p. 207. He was on this occasion sent to bear a letter from John to Pope Innocent III., complaining that his barons were insubordinate, and requesting his interference. Upon a second application, in the ensuing year, the Pope sent a most compliant answer, which is given in Rymer, Vol. 1. p. 211. "Excommunicavimus et anathematizavimus Barones Anglie cum adjutoribus suis qui Johannem illustrem regem Anglorum cruce signatum et vassalum Romane ecclesie persequuntur."

Lodge. Whether this person's *name* was Mareschal may well be doubted.

respecting the state of his kingdom;<sup>3</sup> and he had also a special commission for adjusting the differences between King John and Berengaria, the Queen Dowager of Richard I., at that time referred to the Pope's arbitration, and was empowered in the King's name to swear to the performance of such articles as should then be agreed upon.<sup>4</sup> Sir Geoffry died in the second year of Henry III., 1217,<sup>5</sup> leaving, by his wife Frethesenta, Sir Andrew Luttrell, his son and heir.

In the year 1229 this Sir Andrew came before the King (Henry III.) at Westminster, and claimed certain estates as heir to Maurice de Gaunt, to which he shortly succeeded in establishing his claim. Among these was the manor of Irtham, which had been held by the said Maurice as his demesne by barony;<sup>6</sup> and hence Sir Andrew obtained the title of first Baron Irtham.<sup>7</sup> He also laid claim to several manors in Somersetshire, whereof Maurice de Gaunt had died seised, and upon payment of one hundred marks he had livery of the same. He gave the manor of Stockland, with the advowson of the church, to the master and brethren of the hospital of S. Mark, of Billeswyke, in Bristol, which had been founded by Maurice de Gaunt.<sup>8</sup> And he gave the manors of Croxton and Berstandby to Philip de la Mare,<sup>9</sup> a rich and powerful Baron, whose daughter Petronilla<sup>1</sup> he had married. In the twenty-sixth year of Henry III. he had orders to equip himself with horses and arms, in order to attend the King into France. In the thirtieth year he conditioned with the King to be excused serving as bailiff, sheriff, justice, or any office of provincial magistracy whatever, for which exemption he paid the King three marks of gold; notwithstanding which he was appointed sheriff of Lincolnshire in the thirty-fifth year of Henry's reign;<sup>2</sup> and about that time he attended the King on the expedition of Elveyu. On collecting aid<sup>3</sup>

<sup>3</sup> Rymer, Vol. i. p. 139. See also pp. 137, 138, 140, ed. Clarke. The letter is dated from Dover, Sept. 13, in the Cal. Rot. Pat., p. 7.

<sup>4</sup> Hist. Carhampton, p. 493. Rymer, Vol. i. p. 210. "Fecimus jurare in animam nostram Galfridum Lutrel," &c.

<sup>5</sup> Lodge. Hist. Carhampton. Burke. Fisher's Key to the History of England, &c.

<sup>6</sup> Lodge, p. 400. Testa de Nevill, p. 307.

<sup>7</sup> He is called "Andreas Luttrell manerii de Irenhā," in 1231, in the Tower Fine Rolls, p. 212; and he is fined twenty-four marks in 1229. Ibid, p. 192.

<sup>8</sup> Hist. Carhampton, p. 494.

<sup>9</sup> Dugdale, Monast. II., p. 604. These manors had been given to Sir Geoffry by King John.

<sup>1</sup> Lodge. Dugdale's Baronage.

<sup>2</sup> Lodge, p. 400.

<sup>3</sup> *Aid* was one of the incidental services to which persons holding knights' fees were liable, and consisted of a certain payment for (among other things) making the lord's eldest son a knight. Sir Andrew therefore paid a certain sum for each knight's fee.

for making Prince Edward a Knight, he answered twenty-five pounds for twelve knights' fees and a half of the barony of Maurice de Gaunt, and thirty pounds for fifteen others, his own original fee.<sup>1</sup> Sir Andrew died in 1264,<sup>2</sup> leaving his wife and two sons, Geoffry and Alexander, his survivors. Of these Sir Alexander, in the fifty-fourth year of Henry III., signed first the Cross for the seventh and last Crusade, together with the King's eldest son and many of the prime nobility.<sup>3</sup> The year after Sir Andrew's death, a mandate was issued from Henry, dated March 7, 1265, to William de Wenling, to seize all the lands held in capite from the King by Andrew Loterel.<sup>4</sup> The same year an inquisition was held after the demise of Andrew Luttrell, who was found to have died seised of Irlham.<sup>5</sup> It is worthy of mention that there is still a local tradition that a Sir Andrew Luttrell was burnt to death in a neighbouring mansion called Bulby Hall, to which, with the wood in which it stood, he had set fire in a feud with a baron, the occupant of it. This singular story is told of the Sir Andrew to whose memory the Brass in Irlham church was placed; but there were many Sir Andrew Luttrells of this family: and no notice of such an occurrence is to be found in the family documents in the possession of the present Lord of Irlham.

The arms of Loterel of Nottinghamshire and Derby in the time of Richard I. were, or a bend between six martlets sable, borne also by Sir Geoffry<sup>6</sup> in the time of King John. They are assigned to a Sir Andrew of Devon in the Parliamentary Writ:<sup>1</sup> "Andrew Loterel, de or, a une bende et vi mê los (martlets) de sable." The bearings of a Sir Geoffry are "de azur a une bende et vi m' los de argent." In the Rhyming Pedigree, those of the heiress of a Humphrey Luttrell, who married Sir William Wodehouse of Kimberly, are thus given:

"Luttrell she gives six martlets twist a bend  
Of sable set within a golden ground."

The arms of Sir Geoffry, azure and argent, were formerly borne by the Luttrells of Somersetshire, and occur in stained glass in the Chantry of Irlham church. The Luttrells of Dunster Castle now bear or and sable; the same bearings,

<sup>1</sup> Dugdale's Baronage. Lodge. Hist. Carhampton.  
Burke's Extinct and Dormant Peerage. Fisher's Key, &c.

<sup>2</sup> Lodge. Dugdale.  
Fine Rolls of the Tower of London, Vol. II, p. 420.  
Cal. Inquis. post Mort. Vol. I, pp. 27, 28.  
Fisher's Key to the History of England.

<sup>3</sup> Vol. I, p. 116. See Nicholas' Roll of Arms, p. 55. "Sire Andren Loterel de or a une bende e vij martlets de sable."



argent and sable, belong to Tempest of Broughton. The change of tinctures has doubtless resulted from differencing the escutcheons at an early period.

Sir Andrew was succeeded by his eldest son, Geoffry, at that time thirty years of age.<sup>2</sup> He must therefore have been a different individual from a Sir Geoffry mentioned in the year 1222.<sup>3</sup> A mandate from Henry III. is preserved, dated May 1, 1265, respecting Geoffry, son and heir of Andrew Luttrell, paying homage to the King, and having his lands restored from the custody of William de Wenling, already mentioned.<sup>4</sup> He married a daughter of William de Gray,<sup>5</sup> by whom he had issue. Towards the close of his life he became *non compos mentis*,<sup>6</sup> and was placed under the care of his younger brother Alexander; but beyond these unimportant notices nothing appears to be known about him. Sir Alexander is recorded as seised of certain lands in Devon, in the seventeenth year of Edward II.<sup>7</sup>

He was succeeded by his son Sir Robert Luttrell, Knight, third feudal Baron of Irnham, and Lord of Hoton-Pagnell, Luttrellstown, and other places. This personage was the first and last of his illustrious family who was created a Baron by writ. In the fifth year of Edward I., 1277, Robert Luttrell, *serviens*, acknowledged the service in respect of two Knights' fees in Hutton or "Oton," and Irnham, performed by himself and three *servientes* in the expedition against Llewellyn, Prince of Wales; and was ordered to attend the muster before the Constable and Earl Marshal at Worcester, on the first of July.<sup>8</sup> In 1282, he was again summoned to perform military service against the Welsh, and to attend the muster at Worcester the 17th day of May.<sup>9</sup> In 1287, he was summoned to appear with horses and arms at a military council at Gloucester, before Edmund, Earl of Cornwall,<sup>1</sup> July 15th. In the nineteenth year he was summoned to go in person against the Scots, and to attend muster at Norham on the third of June;<sup>2</sup> and in the twenty-second of the same reign he was ordered to attend the King, amongst other great men, to advise in council upon urgent affairs, immediately upon the receipt of the writ, dated June 8th. In the same year, he was excepted from the general summons of persons holding

<sup>2</sup> Hist. Carhampton.

<sup>3</sup> Fine Rolls of the Tower, p. 83.

<sup>4</sup> Fine Rolls of the Tower, Vol. II. p. 425.

<sup>5</sup> Dugdale's Baronage. Esch. 25. Edw. I.

<sup>6</sup> Fisher, Lodge, Burke, &c. There is this curious entry in the Cal. Rot. Pat. of 50 Henry III. "Galfridus Lotterel fatuus." This event therefore happened in 1266.

<sup>7</sup> Cal. Chart. Rot. p. 271.

<sup>8</sup> Parl. Writs. Hist. Carhampton, p. 501, from which work this account of Sir Robert is almost wholly extracted.

<sup>9</sup> Rymer, 10 Edw. I.

<sup>1</sup> Ibid. 15 Edw. I.

<sup>2</sup> Ibid. 19 Edw. I.

by military service, which was then ordered to be made for the King's expedition into Gascony. In 1295, he had Parliamentary summons on June 24th and Sept. 30th,<sup>4</sup> and again in 1296.<sup>5</sup> Upon a resolution taken in 1294, for the expedition to France, he had orders to be ready with horses and arms at Portsmouth, on the 1st September ensuing.<sup>5</sup> He died in 1297, leaving three sons: Geoffry, then about twenty-one years of age, Guy, and Robert, afterwards Rector of Irnham. Sir Robert died seised of lands and tenements in Gamston and Brigeford, with the advowson of the church there, and several other estates. Some few notices of this individual occur elsewhere,<sup>6</sup> but are not worth recording. The year of his death an inquisition<sup>7</sup> was taken on Robert Luterele, who was found to have held Irnham; and in 1298, the lands of Robert Luttrell, then a minor, occur as in custody of the King;<sup>8</sup> which seems to refer to the third son of that name.

In the year 1297, Sir Geoffry Luttrell, fourth Baron of Irnham, was returned as heir of Robert Luttrell, and as holding lands or rents to the amount of twenty pounds yearly value and upwards, either *in capite* or otherwise, in Nottingham, Lincoln, and Derby,<sup>9</sup> and as such was summoned to perform military service in person, with horses and arms, in Scotland, and to attend the muster at Nottingham on the seventh day of July. In 1300 he was returned from the wapentakes of Strafford and Tickhill, in Yorkshire, as holding lands to the amount of forty pounds and upwards annual value; and on these grounds was summoned to perform military service against the Scots, and to attend the muster at Carlisle, June 24. Again, in 1301, he was required to be present at Berwick against the Scots.<sup>1</sup>

In the third and seventh (according to Lodge the second and fifth) years of Edward II. he was again summoned to attend the royal army against the Scots; and from this period till 1326 various military and other summonses occur directed to Galfridus Luterele.<sup>2</sup> In the ninth year of this reign he was, with other barons, amerced, "pro pluribus defaultis," in the sum of forty shillings.<sup>3</sup> He was patron of the church of S. Andrew, at Irnham, and of Christ church, York.<sup>4</sup> In the thirteenth

<sup>1</sup> Fisher's Key, &c. Dugdale. Parl. Summons. Rymer, 23 Edw. I.

<sup>2</sup> Palgrave's Writs of Mil. Summons, Vol. i. p. 719.

Rymer, 22 Edw. I.

<sup>3</sup> Placit. de quo Warrant., Vol. ii. p. 126. Rot. Hundred., Vol. i. p. 259, 260. Dugdale Monast. Vol. ii. p. 792. Esch. 25 Edw. I. no. 35, &c.

Cal. Inquis. post Mort., Vol. i. p. 131, 165, 172, 173.

<sup>4</sup> Abbrev. Rot. Orig., Vol. i. p. 99.

<sup>5</sup> Parl. Writs, Vol. i. p. 719. Hist. Ch. Hampton, p. 503.

Ibid., Vol. ii. Div. iii. p. 1128. See Rymer, 3 Edw. II., 7 Edw. II., 10 Edw. II.

Madox, Hist. Excheq.

<sup>6</sup> Ibid.

<sup>7</sup> Drake's Eboracum.

of Edward II, by his deed dated at Irlham on the first Sunday after Trinity, he settled the manors of Gamston and Brigeford, with the advowson of the church in the latter place, and all his lands and tenements in Basingfield and elsewhere, which his mother, the Lady Joan, wife of Sir Robert, held for life, on Guy Luttrell, his brother, during his own life; afterwards to his own eldest son Andrew, and Beatrice his wife, daughter of Sir Geoffry Scrope, of Masham, and the heirs of their bodies; in default of which, to Geoffry his second son, and Constance his wife, sister of the said Beatrice, and the heirs of their bodies. Sir Geoffry married Agnes, daughter of Sir Richard Sutton, Knight, and left issue three sons, the before-mentioned Andrew, and Geoffry, and John.<sup>5</sup>

The eldest son, Sir Andrew, fifth Baron, succeeded. Of him nothing is recorded, except that he gave Irlham, with some manors in Leicestershire, to the Abbat of Croxton.<sup>6</sup> His eldest son of the same name was the sixth Baron: he married Hawisia, daughter of John le Despenser.<sup>7</sup> Scarcely anything is known of this individual; but he is said to have died in 1397,<sup>8</sup> leaving Sir Andrew his son and heir, the seventh Baron of Irlham. He also died very shortly afterwards, in 1399;<sup>9</sup> and it is to this individual, according to Lodge,<sup>1</sup> that the Brass in Irlham Church was executed. But the Brass records the death of Sir Andrew in 1390; and we are therefore of opinion, that it is either the fifth Baron of that name, the date of whose death is not recorded, or the sixth, supposing the date assigned to his demise to be erroneous, whom this monument was intended to commemorate. Upon the former supposition, Sir Andrew must have died at a very advanced age; and no less than three Barons of the same name have deceased within a period of less than ten years: upon the second, contemporary evidence of the highest authority must be assumed to be inaccurate. The only remaining solution of the difficulty is, to imagine that the brass-cutter engraved the date 1390 for 1399, by omitting the word "nono" after "nonagesimo." But beyond these conjectures we have no means of identifying the individual, or of reconciling these discrepancies of date.

To have arrived at so abrupt and unsatisfactory a conclusion respecting one who ought to have been the primary subject of this memoir, after having carried the reader through a series of perhaps dull and tedious details; and to have penetrated further into the darkness of a remote than of a less distant period, will not impress

<sup>5</sup> Esch. 19 Edw. III.

<sup>6</sup> Esch. 37 Edw. III. A Sir Andrew was summoned against the Scots, 29 Edw. III. Rymer.

<sup>7</sup> Esch. 4 Rich. II.

<sup>8</sup> Esch. 1 Hen. IV.

<sup>9</sup> Esch. 1 Hen. IV.

<sup>1</sup> Irish Peerage, Vol. III. p. 403.

him with a favourable opinion of either the success or the pertinency of our labours. Still we have done all that lay in our power; and the result must be attributed rather to the accidental deficiency of documentary evidence than to any fault of our own, or even perhaps to any lack of greatness and notoriety in the individual of whom history happens to have preserved no specific notices. Nor do we conceive that there are just grounds for regarding as

Indignum genere, et præclaro nomine tantum  
Insignem,

one of whom, at least, no crimes are recorded, if no virtues are known.

F. A. P.

*S. John's College.*





## THOMAS DE CREWE ESQ. AND LADY.

“ At Sessions ther was he Lord and Sire,  
Full often time he was knight of the Shire.  
An anlace and a gypciere all of silk  
Heng at his girdle white as morwe milk ;  
A shereve had he ben, and a conntour,  
Was no wher swiche a worthy vavasour.

PROLOGUE TO CANTERBURY TALES.

In these lines Chaucer enumerates the offices borne by the Frankeleine, who made one of that merry company,

— “ who wended on their pilgrimage  
To Canterbury with devoute courage.”

We do not pretend to appropriate to the subject of the present paper the graphic description of a *bon vivant* of the fourteenth century, which precedes the lines above quoted; on the contrary, if we may trust the proportions of his figure, handed down to us by the brass, they by no means bear the traces of much good cheer. We will therefore leave to the Pilgrim Frankeleine, his “ fat partriches in mewe,” his “ breme,” his “ huce,” and “ morning sop in wine,” and only draw the parallel so far as it relates to the offices borne by them, which will be found to be very similar.

The accompanying engraving is taken from a brass in the Parish church of S. Milburga, at Wixford, a small village on the river Arrow, about three miles from its junction with the Warwickshire Avon. The church consists of a Chancel, Nave, and Chapel forming a South Aisle, dedicated to S. John Baptist. The latter was built by Thomas Crewe, and contains his tomb, which is a raised

slab of grey marble, nine feet by four; into which the brass effigies of himself and wife, about five feet in height, are inlaid.

The manor of Wixford, at the end of the 14th century, belonged to the Clopton family.<sup>1</sup> Thomas de Crewe had only a life interest in the property in right of his wife Juliana, whom Dugdale supposes to have been widow of John de Clopton, the preceding owner.

Thomas de Crewe appears to have sprung from the ancient family of Crewe in Cheshire, although I am not able to identify him with any individual of that race. There were then many flourishing branches of them, and Thomas was a common name amongst them. His connexion is clearly evidenced by the second and third shields at the head of the tomb, both of which, in Dugdale's time, bore a lion rampant; the only remains of which are now the claws, teeth, and tongue. The arms of Lord Crew, of Crew, are still azure a lion rampant argent. Dugdale also must have considered him to be of that family, since the plate in his great work on the Antiquities of Warwickshire representing this tomb and various shields which then existed in the east window of the Chapel, was presented by John Crewe, of Utkinton, Cheshire.

I have not been able to discover Juliana de Crewe's family name, as there are no means of ascertaining the tinctures of the coat impaled with Crewe at the head of the tomb. Bromley, of Badington,<sup>2</sup> in Cheshire, bore quarterly per fesse indented gules and or; also, Acton, of Acton, Gloucestershire,<sup>3</sup> bore the same with the tinctures argent and azure, to either of which families she might have belonged; but such conjectures are useless, as there may be many similar shields with different colours.

The tomb was clearly erected at the time of Juliana's death, and during the life-time of Thomas de Crewe, as the date of her death is complete, whilst that of Thomas was left blank, and the requisite numerals were never added.

The following brief description of the armour on the monument may not be unacceptable to some readers. On his head is a basinet, of the conical form of the period, with an opening for the face; the gorget is of plate, and not of mail, the camail or mail tippet having become generally disused about the reign of Henry the Fifth. Oval palettes, with a cross of S. George, protect the shoulder-joints. The arm and hand are defended by brassarts, elbow pieces, vambraces, and cuffed gauntlets: the brassarts show the buckles which fastened them. The cuirass is somewhat globose, and is continued by a skirt of taces or overlapping plates. Then come in succession cuisses, genouillieres, jambs, and

<sup>1</sup> Dugdale's *Antiq. of Warw.* p. 632.

<sup>2</sup> Ormerod's *Cheshire.*

<sup>3</sup> Sir Thomas Atkyns's *Gloucestershire.*



sollerets, all of plate, as the defence of the lower members. The baldrick, or sword belt, seems to have been accidentally omitted, so that the sword and misericord have no support.

The Lady's costume consists of a long gown, covering the feet, and made to fit the shape. The sleeves are tight, worked at the seam, with long cuffs over the hand; over this is a mantle, held together at the throat by tasselled cords. Her hair is gathered into an embroidered net; over which the mantilla falls in graceful folds.

The mantilla or veil is usually found in the many varieties of female head-dresses in the fourteenth, and seems to have been retained during a considerable part of the fifteenth century. According to Stowe, the fashion of long-trained gowns was introduced into England a little before this time by Anne of Bohemia, Queen of Richard the Second. His words are as follow:<sup>1</sup> "In this Queene's  
" dayes began the detestable fashion of piked shooes, tyed to their knees with  
" chaines of siluer and gilt. Also noble women used high attire on their  
" heads, piked hornes, with long-trained gownes, and rode on side-saddles, after  
" example of the Queene, who first brought that fashion into this lande, for before  
" women were used to ride astride like men."

The earliest notice of Thomas de Crewe states that in the second year of Henry the Fourth, he was attorney<sup>2</sup> to Margaret, widow of Thomas Beauchamp, Earl of Warwick; she died in 1406,<sup>3</sup> and was buried with her husband in Warwick church. Margaret Beauchamp<sup>4</sup> was a daughter of Lord Ferrers, of Groby; it was therefore doubtless in honour of her, that the arms of Ferrers of Groby (viz. gules seven mascles conjunct three three and one or) were placed in the east window of the Chapel at Wixford.

In the sixth year of Henry the Fourth, Thomas de Crewe<sup>5</sup> sat as knight of the shire in the parliament held at Coventry. The King's object in calling this parliament was, of course, to get supplies for his expensive wars. According to Walsingham,<sup>6</sup> whose account Stowe translates almost verbatim, "the King sent his mandate to the Sheriffs, that they should return no knight or burgess who had any knowledge of the laws of the realm, by reason whereof it was called the Layman's Parliament." It met at Coventry, on the 6th of October, 1404, in a great chamber within the Priory of Coventry.<sup>7</sup> The Chancellor, in presence of the King, Lords, and Commons, opened Parliament with a speech to the

<sup>1</sup> Stowe's Annales, ann. 1382.

<sup>2</sup> Dugd. Antiq. Warw. ex Rot. Pat. 2 Hen. IV.

<sup>3</sup> Dugdale's Baronage, p. 238.

<sup>4</sup> Ib. <sup>5</sup> Dugd. Antiq. Warw. ex Rot. Claus. 6 Hen. IV.

<sup>6</sup> Walsingham, p. 371, Ed. 1603. <sup>7</sup> Stowe's Annales, an. 1404. <sup>8</sup> Rolls of Parliament, 6 Hen. IV.

following purport: he began with a declaration of the King's determination to support Holy Church in all her liberties and franchises, as held and used in the time of his predecessors. After a similar declaration with respect to the Lords spiritual and temporal, the Cities and Burghs; the Chancellor proceeded to state the King's wish to consult with the "wise men" of his realm, on the danger arising from the rebellion in Wales, and the war with France and Bretagne. The Commons having elected William Sturmy speaker, proceeded to deliberate: they granted the King two-fifteenths, and two "dismes," besides taxes on several commodities; they however required it to be paid into the hands of Thomas de Furnyvall and John Pelham, who were appointed to see the supplies, *bona fide*, expended for warlike purposes. Having thus provided for the defence of the realm, they examined the state of the King's revenue, and found that great part of the ancient inheritance of the crown had been scandalously alienated. The remedy adopted was a severe one: all grants and letters patent since the fortieth year of Edward the Third were called in, to be confirmed or disallowed by the council, according to the apparent deserts of the original receiver of the grant. After a variety of other business had been transacted, the parliament was dissolved by the Chancellor. The above sketch of the proceedings of the Commons House at Coventry is extracted from the Rolls of Parliament: Walsingham,<sup>1</sup> whom other authors have followed, states, that before they granted the subsidies mentioned above, they endeavoured to induce the King to supply his wants out of the lands and temporalities of the clergy. They affirmed, that they spent their goods and hazarded their lives for the King, "whilst the clerks sat idle at home, and helped the King never a whit." To this Thomas Arundell, Archbishop of Canterbury, answered that the clergy oftener granted tenths than the laity fifteenths, and that more of their tenants than of the laity served in the wars; and beside this, that they prayed day and night for the King and all who faithfully served him. The remainder of this curious scene I shall give from Stowe:—

"And when the Speaker of the Parliament, named John Cheyney, said with a loud voyce, and angry countenance, that he little regarded the prayers of the Church, the Archbishop of Canterbury answered: Oh (quoth he) now I perceiue plainly to what end the fortune of this realm will come, when the suffrages of the Church are excluded and little set by, wherewith the Godhead is wont to be appeased: surely the kingdome never continueth firme and stable that is voyde of prayers and devotion: notwithstanding thou which settest at naught the religion of the clergie, thinke not without punishment to take away

<sup>1</sup> Walsingham.

Stowe's Annales, an. 1401.

the possessions of the Church, for if the Arch-Bishop of Canterbury live, thou shalt have evill taking of anything that is his. Then the Archbishop, considering that the Kinge did winke at these thinges, rose up and kneeled downe before the Kinge, desiring him to consider how graciously and by God's favor hee had attained the Kingdome, that he would consider his first promise, which was that hee would preserve to every man their right and title so far as lay in him. He also willed him to remember the oath which hee voluntarily made, which was that he would honour and maintain the Church, and would cherish and defend the ministers thereof: he required him to consider the danger and dishonour of breaking an oath, wherefore he desired him to permit and suffer the Church to enjoy the privileges and liberties, which in time of his predecessors it did enjoy, and to feare that Kinge by whom all kinges do reigne. When the Archbishop had said these and like words, the King commanded him to goe againe to his seate, and said that his intent and purpose was to leave the Church in as good state or better than he found it. And then the Archbishop, speaking to the Knights and Burgesses, said: You, and such as you, have given such counsell unto our King and to his predecessors, to confiscate the goods and lands of the cells which the Frenchmen and Normans did possesse in England, and said that by them he should heape up great riches, as indeed they were worth many thousands of gold. Notwithstanding, it is most true that the King at this day is not the richer thereby of halfe a marke; for you have extorted, or at least begged, them out of his hands, and have appropriated the said goods unto yourselves, so that it may be conjectured that your request to have our temporalities, is not for the King's profite but for your owne covetousnesse; for without doubt, if the King (as God forbid he should) fulfil your wicked purpose, he should not be one farthing the richer the next year following: and surely I will sooner let my head be cut off, than that the Church should be destitute of the least right that pertaineth to it.

The Knights of the Parliament hearing this saying of the Archbishop, and seeing the constancy of their Metropolitan, held their peace, but yet persisted in minde to have their purpose: which the Archbishop perceiving, wanne the favour of certaine of the temporall Lords to assist him, who constantly avouched that by their consents the Church should never be spoiled of the temporalities, . . . . . and so it came to passe, that there was no more mention made afterwards of any exactions of the Temporalities, but contrariwise, the knights of the parliament who had shewed themselves so importunate in that errour, confessed unto the Archbishop their fault and malice, desiring him to forgive them."

There is no record of the above debate in the Rolls of Parliament, and yet some such scene must have taken place, otherwise Walsingham, a contemporary historian, would not have given it with so much circumstantial detail. It will be observed, that the names of the Speakers do not agree, but doubtless many explanations might be offered which would remove that discrepancy. The whole affair seems to show that the tenets of Wiclif had made considerable progress in England, reminding us as it does of his well-known opinions respecting the poverty of the clergy.<sup>4</sup>

<sup>4</sup> Vaughan's Life of Wiclif.

It is curious to notice the blustering behaviour of the Commons gradually softening, as first of all the King, and then the Lords declared against them, won over by the gallant bearing of the Archbishop. To him, likewise, who regards history not merely as the "old almanack" some would fain believe it, it is deeply interesting to watch the working of a principle, whether evil or good, through successive generations. The blow thus for a time averted fell within the brief space of little more than a hundred years. And after the lapse of more than four centuries, the same contest has been renewed in our time, which was fought in the Layman's Parliament at Coventry. There are still John Cheyneys among our senators, "men who regard little the prayers of the Church," who grudge the contribution the country claims yearly from their ample funds, and would be glad to ease their burden by laying a sacrilegious hand on the scanty resources of the Church.

I offer no apology for detailing so fully transactions in which Thomas de Crewe was involved, (as they are not to be found in the ordinary histories of the time,) although we cannot trace the part which he individually took in them.

In the following year, the seventh of Henry the Fourth, Thomas de Crewe was a Commissioner<sup>5</sup> for enquiry into the King's debts, which I imagine must have been connected with the recall of the letters patent mentioned in the account above.

In the eighth<sup>6</sup> year of Henry the Fourth he was justice of peace for the shire. To this office<sup>7</sup> he added the Shrievalty of Warwickshire and Leicestershire in the first year of Henry the Fifth.

In 1415 he was Steward<sup>8</sup> and of the Council to Richard Beauchamp, Earl of Warwick, which connexion is commemorated by the first coat at the head of the tomb, viz., quarterly, first and fourth, gules a fess between six cross crozlets or; second and third, chequy azure and argent, a chevron ermine. The Beauchamps originally (in 1298) bore the field semé of cross crozlets, which afterwards degenerated into six. The fourth shield, which has now disappeared from the head of the tomb, bore a cross of S. George in Dugdale's time. In the Cotton Library there is a very curious MS. containing the life of Richard Beauchamp, illustrated by fifty-three delineations, by John Rous, who died in 1493. These have been engraved by Strutt,<sup>9</sup> in his "Manners and Customs," and represent the chief incidents in the life of a warrior renowned above the rest of his race,

Dugd. Antiq. Warw. ex Rot. Fin. 7 Hen. IV.  
Bibl.

<sup>5</sup> Ibid. ex Rot. Pat.

<sup>6</sup> Ibid. ex Rot. Fin.

<sup>9</sup> Strutt's Manners and Customs, Vol. III.

prolific as it was in great men. England, Wales, France, Italy, Germany, Poland, Prussia, the Holy Land, were witnesses of his prowess. He fought at Shrewsbury, and attended Henry the Fifth through his glorious campaigns in France. I may perhaps be allowed to give one passage of arms of Richard Beauchamp, which took place in the year in which Thomas de Crewe was his Steward, and is thus related by Dugdale.<sup>1</sup>

“ Having hasted to Caleys, he resolved to practise some new point of chivalrie, causing three shields to be made, and in each of them a Lady painted: the first harping at the end of a bedstead, with a grate of gold on her left sleeve, and her knight, called the Green Knight, who was ready to just with any knight of France twelve courses, having two shields of purveyance and his letter sealed with the seal of his arms, the field silver a manch gules. The second pavice or shield, had a Lady sitting at a covered bord, working pearls, and on her sleeve a glove of plate tached, her knight being called Chivalier Vert, having his letter sealed with these arms, the field silver, two bars gules, who was to just fifteen courses, and that should be saddles of chains. The third pavice had a Lady sitting in a garden, making a chaplet, and on her sleeve a poleyn with a rivet, her knight being called Chivalier attendant, who with his fellow must run and course with sharp spears, his letter being sealed with gold and gules quarterly and a border vert; which letters were sent to the King’s court of France, where three French knights received them, and promised their fellows to meet at a day and place assigned: whereof the first was a knight called Sir Gerard Herbeaumes, who called himself le Chivalier Rouge; the second a famous knight called Sir Hugh Launey, calling himself le Chivalier Blanc; and the third a knight named Sir Collard Fines. Twelf-Day in Christmasse being appointed for the day they should meet in a Launde, called the park-hedge of Gynes. On which day this Earle came into the field with his face covered, a plume of ostrich feathers upon his helm, and his horse trapped with the Lord Toney’s arms (one of his ancestors), viz., Arg. a manch gules: where first encountering with the Chivalier Rouge, at the third course he unhorsed him, and so returned with close visor unknown to his pavilion, whence he sent to the said knight a good courser. The next day also he came into the field with his visor close, a chaplet on his helm, and a plume of ostrich feathers aloft, his horse trapped with the arms of Hanslap, viz., silver two bars gules, where he met with the blank knight, with whom he encountered, smote off his visor thrice, brake his besagurs and other harneys, and returned victoriously to his pavilion, with all his own habiliments safe, and as yet not known to any, from whence he sent this blank Knight a good courser. But the morrow after, viz., the last day of the justs, he came with his face open, and his helmet, as the day before, save that the chaplet was rich with pearl and pretions stones, and in his coat-of-arms of Guy and Beauchamp quarterly, having the arms of Tony and Hanslap on his trappers, and said, that as he had in his own person performed the service those two days before, so by God’s grace he would the third: wherupon encountering Sir Collard Fines, at every stroke he bore him backwards to his horse, insomuch as the Frenchmen, saying that he himself was bound to his saddle, he alighted and presently got up again.

<sup>1</sup> Dugdale’s Baronage, p. 244.

but all being ended he returned to his pavilion, sent to Sir Collard a fair courser, feasted all the people, gave to those three knights great rewards, and so rode to Caleys with great honour."

It was of this Knight that the Emperor Sigismund<sup>2</sup> said, "that no Christian Prince had such another Knight for wisdom, nurture, and manhood; adding, that if all courtesie were lost, yet might it be found again in him, insomuch as ever after, by the same Emperor's authority, he was called the "Father of courtesie." Richard Beauchamp died in 1436, and is buried in the beautiful Lady-Chapel at Warwick, which was built in compliance with his will.

His connection with the brave Earl of Warwick is the last circumstance I find recorded of Thomas de Crewe: by his Testament<sup>3</sup> bearing date 5 Sept. 1418, he bequeathed his body to be buried at Wixford, "giving to certain Priests to celebrate divine service for the health of his soul, a hundred marks; as also to poor people to pray for his soul the like sum; constituting Elizabeth his sister, then Prioress at Chester (to whom he also gave a hundred marks), together with Will. Clopton, and Joane his wife, his executors." Thomas de Crewe departed<sup>4</sup> this life in the same year; and I have only to add a hope, that the notice here given of him may not be received by my readers in the same way as the somewhat prosy tale of the Monk was by the Canterbury<sup>5</sup> Pilgrims.

"Ho!" quod the Knight, "good sire, no more of this;  
That ye han said, it right ynough y-wis,  
And mochel more; for litel hevynesse  
Is right ynough to mochel folk, I gesse.

"Ye," quod our Hoste, "sire Monk, no more of this;  
Your tale annoyeth all this compaignie;  
Swiche talking is not worth a boterly,  
For therein is there no disport or game."

<sup>2</sup> Dugdale's Baronage, p. 245.

Dugdale's Antiq. Warw. p. 632.

<sup>3</sup> Ibid. ex Rot. Claus. 6 Hen. V.

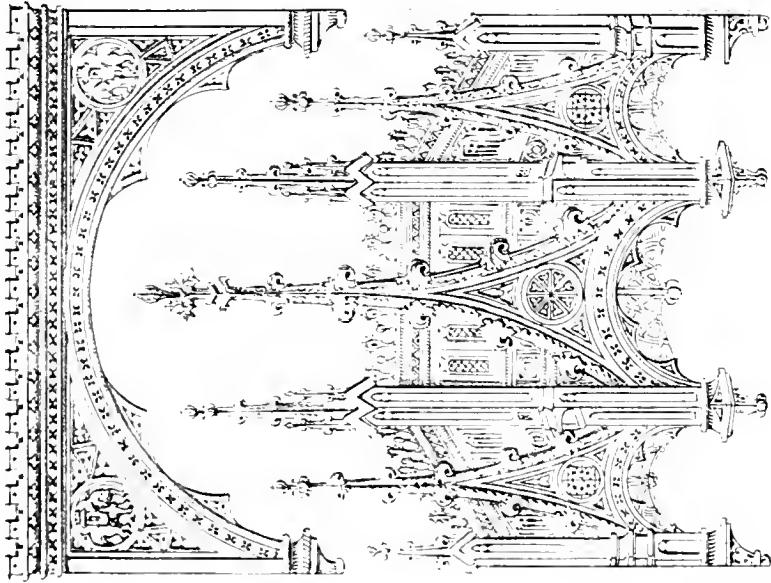
Cant. Tales. The Nonne's Preeste's Prologue.

T. P. B.



the day

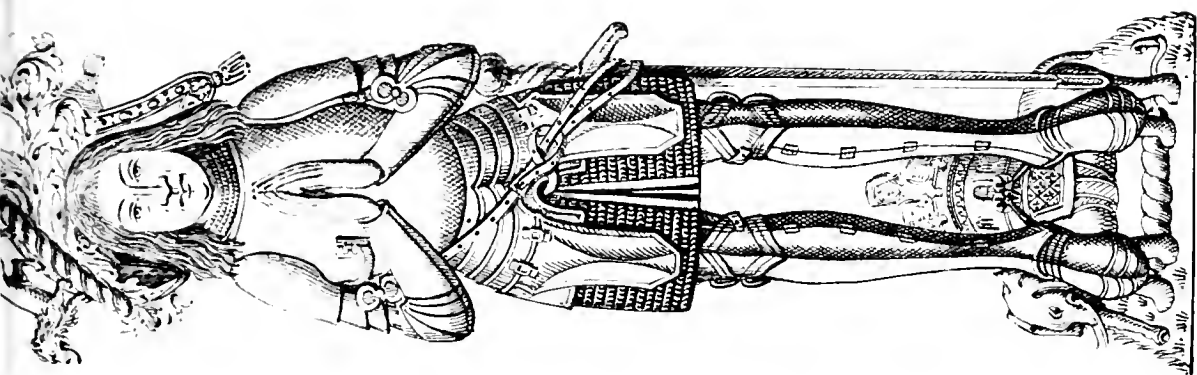
The fowle of all cathedrals: Strabers decided the



Brammout and lord Brabolt, which William the first



¶ Herein the order of the noble and honorable knight Sir



¶ The honors of the noble and honorable knight Sir William of Baramount knight in



## LORD BEAUMONT AND THE COUNTESS OF OXFORD.

S. MARY'S, WIVENHOE, ESSEX.

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THE BRASSES laid down to perpetuate the memory of WILLIAM VISCOUNT BEAUMONT and the COUNTESS OF OXFORD, his wife, are among the finest now remaining in England; and it is much to be regretted that time, which antiquates the works of men's hands, has not been suffered gradually to corrode these beautiful memorials. The rapacious plunderer has been busily employed in removing from the monumental slabs a considerable portion of the saleable metal, and doubtless several detached pieces which were carelessly thrown aside among some rubbish in the church would soon have vanished, had they not been speedily replaced under the superintendence of a member of our Society, and at the expense of Thomas Stapleton, Esq. descended from the Viscount's sister Joan, who married Lord Lovel of Titchmarsh.

The two large slabs on which these Brasses are fixed, occupy the whole space within the Altar-rails in the Chancel of Wivenhoe church, Essex; and have been moved twice within the last fifty years, which may in some measure account for the injuries which they have suffered. First the slabs were raised, and the bones of Lord Beaumont and the Countess of Oxford exhumed in 1797, for the purpose of making a vault for the family of the Rev. N. Corsellis, the then lord of the manor; and again in 1833, in order to increase the height of the vault. Much as we condemn this act, we must add that the remains were decently re-interred.

The effigy of Viscount Beaumont is in a complete suit of plate-armour of the time, with the exception of helmet and gauntlets. His body is encased in a cuirass, to which are attached four taces, from the lowermost of which depend

a couple of tuiles, and underneath them may be observed the petticoat of mail. A gorgeret of the same is round his throat. His arms are protected by pauldrons, rerebraces, coudes, and vambraces, covering respectively the shoulders, upper arms, elbows, and lower arms. On his thighs are cuisses, on his knees genouillières, and on his legs jambaes, while his feet are covered with sollerets and armed with spurs. On his breast-plate may be noticed the lance-rest. At his left thigh is his long, or arming sword, attached to a transverse belt; and under his head his tournament helmet, surmounted by his crest on a wreath, with mantlings. But this Brass is peculiarly interesting from the representation of an elephant bearing on his back a wooden castle filled with armed men, and trampling upon a broom-cod. The Lords Beaumont used the badge of an elephant, and quartered with their paternal bearings the arms of the King of Jerusalem.<sup>1</sup> This coat was borne by the Lords Beaumont, in illustration of their lineal descent from an ancestor who had been crowned King of Jerusalem. In a roll-of-arms of the time of Edward III. the bearings of the King of Jerusalem are emblazoned thus, *d'argent ore une croice martelée d'or et poudrée de croicelettes d'or*;<sup>2</sup> and on the seal of Lewis de Beaumont, Bishop of Durham, is a shield with these bearings. In Canterbury Cathedral, on one of the bosses in the Cloisters is sculptured an elephant, argent, armed or, the trappings of the first; on his flank an escutcheon charged with a cross potent inter four plain crosses (elsewhere hennetée) of the second: on his back a castle triple-towered of the first;<sup>3</sup> and on other bosses this coat is quartered with azure, semee-de-lis, a lion rampant or. John de Brienne, King of Jerusalem or Acre, married to his second wife the Infanta Donna Berenguela de Leon, sister of S. Ferdinand III. King of Castile and Leon, and the castle on the back of the elephant is doubtless illustrative of this descent, *de goutes a un chastel de or* (triple-towered) being the arms of the Kingdom of Castile. The family, which had name from Brienne-sur-Aube in Champagne, bore "azure, a lion

<sup>1</sup> In allusion to the arms of the King of Jerusalem, the writer of a French Heraldic work observes—  
"Ces armoiries sont à *enquérir*: c'est-à-dire, qu'en voyant de telles armes contre l'usage du blazon, on est porté à s'enquérir ou à demander la raison de cette manière extraordinaire."

<sup>2</sup> Roll of Arms (of the reign of Edward III.) in the possession of Stacey Grimaldi, Esq. F.S.A. Coll. Top. of Gen. Vol. II. Lond. 1835.

This boss is engraved in Willement's Heraldic Notices of Canterbury Cathedral (frontispiece), where we have the castle on the back of the elephant drawn with two towers only, at variance with the fact and the emblazonment in the text, p. 134. At p. 99, n. 255, the arms of Jerusalem are emblazoned argent, a cross potent inter four of the same or, and quartered with azure, semee-de-lis, a lion rampant, or, which escutcheon occurs in the thirty-first compartment, where it is several times repeated. The shield azure, a cross potent between four crosses hennetée or, quartering Beaumont, was also on the window of the church of Loughborough, com. Leic.

rampant or, sence of billets of the same," and we have the same emblazonment for the coat of the descendants of Alfonso, Comte d'Eu, eldest son of John de Brienne; hence the substitution in the shield of sence of fleurs-de-lis for sence of billets, retaining the colour, will have been a difference merely in the charges of the paternal coat by way of distinction for a younger brother. It is certain that Lewis de Brienne thus differenced the arms of his father without regard to his marriage with Agnes de Beaumont, the heiress of the *Vicomtes* of Beaumont-au-Maine, and that from him the coat of Brienne was derived to his descendants in France and England, who used the surname of *Beaumont*; for it appears from the seal of Ralph, *Vicecomes Bellimontis*, affixed to a deed of the year 1210,<sup>4</sup> that a shield *cherroné*, alias *a cinq cherrons brisés*, was the original coat of Beaumont. Henry de Beaumont, who settled in England, and was the first of the name summoned to Parliament, was a younger son of Lewis de Brienne and Agnes de Beaumont, and as such differenced his paternal coat by a bend goboné. In a Roll of Arms of Peers and Knights in the reign of Edward II. from a contemporary MS. compiled between the second and seventh years of that King's reign, we have the arms of *Sire Henri de Beaumont* thus emblazoned, *de azure, flurette de or, a un lion rampaund de or, e un baston gobonné de argent e de goules.*<sup>5</sup> Again, in a Roll of Arms compiled in the reign of Edward III. 1337—1350, we have *Monsire de Beaumont, port d'azure, a une lyon rampant d'or, floret d'or; une baston gobonné d'or et de gules de six pieces;*<sup>6</sup> and his seal exhibits the same charges in 1366. But in a Roll of Arms of the reign of Richard II. Le Sire le Beaumont has his escutcheon emblazoned simply "Azure, semée-de-lis, a lion rampant, or."<sup>7</sup> and the shield on the seal of John de Beaumont, K. G. 1383, is the same. The arms of the *Vicomtes de Beaumont*, the progenitors of Agnes, do not appear to have been usually quartered by the issue of her marriage with Lewis de Brienne, either here or abroad; and hence the colours are unknown. The introduction of the broom-cod is doubtless allusive to the descent of Viscount Beaumont from the royal house of Plantagenet, equally as the *embattled* canopy mentioned below and ornamented with two elephants, is again typical of Castile and Jerusalem. Above the head of the effigy is a shield-of-arms with four quar-

<sup>4</sup> Archives du Royaume, Hotel Soubise à Paris au Trésor des Chartes.

<sup>5</sup> A Roll of Arms of Peers and Knights in the reign of Edward II. From a contemporary MS. By N. H. Nicolas, Esq. Lond. Pickering, 1828, p. 10.

<sup>6</sup> Rolls of Arms of the reigns of Henry III. and Edward III. Edited by N. H. Nicolas. Lond. Pickering, 1829, p. 6.

<sup>7</sup> A Roll of Arms of the reign of Richard II. Edited by Thomas Willement. Lond. Pickering, 1831. 4to. No. 46.

terings. 1. Az. semee of fleurs-de-lis a lion rampant or. *Beaumont*. 2. Az. three garbs or. *Comyn*. 3. Quarterly, gu. and ar. in the first an eagle, displayed, or. *Philip*. 4. Or. three cinquefoils az. *Bardolf*. Over the shield were two kneeling angels with labels, and a centre figure, probably a representation of the soul. The Brasses are gone. Above these is a beautiful canopy, with pinnacles, surmounted by a cinquefoil arch, embattled and ornamented at each corner with an elephant and castle. The legend is in old English letters, intersected with elephants: a portion has been stolen, but Wotton, in his *Baronetage*, states the inscription to have been as follows:—

“Here in the Earth, under this Marbell, rest the Bonys of the noble lord William Beaumont, Knight, Vycount Beaumont, and lord Bardolphe: which William, after the natural Course of all earthly Creators, decessed the 20th day of Decemb. in the Yere of Christ’s Incarnation mccccvii. whose Soule, Jhu. of his infinite mercy receive into Joy.”

The inscription now remaining is this—

“Here in the Erthe undyr thys Marbull Rest The bonys of the Noble Lorde Wylliam Beaumont Kayght Viscount Beaumont and Lorde Bardolfe Whyche Wylliam After the Naturall Course of All orthely Creaturis decessyd the XIX day . . . . .

William, second Viscount Beaumont and Lord Bardolf, was born in the parish of Edenham, where the Lords Beaumont had a residence, at their manor of Grimsthorpe, now the seat of Lord Willoughby d’Eresby, on the 23rd of April, 16 Henry VI, 1438; his *probacio atatis* (hereafter mentioned) contains the evidence of the following witnesses, detailing all the attendant circumstances.

Thomas Cleymond, Esq. deposed that William Beaumont was born at Edenham, in the county of Lincoln, and baptized in the church of the same village, on the Feast of S. George the Martyr, the sixteenth year of the reign of King Henry the then King. His godfathers were the Abbot of Crowland<sup>2</sup> and Bartholomew Brokesby;<sup>3</sup> and the godmother of the said William was Anne, wife of Sir William Porter, Knight.<sup>1</sup> He also added, that on that Feast-day of S. George, when the said William Beaumont was born, he the said Thomas was sent by John, Lord Beaumont, with whom he was then staying, to see the attire of the said church, and to certify his said Lord thereof; and that he in compliance with his Lord’s

<sup>1</sup> John Litlington, Abbot of Crowland, 1127-1169.

<sup>2</sup> Bartholomew Brokesby, armiger, had letters of protection, dated 11th June, 3 Henry V, 1215, he being then engaged to accompany the king in his expedition into France. He died 27 Henry VI, 1448. (*Esc.* 27 *Henry VI.* n. 13.)

<sup>3</sup> Sir William Porter, of Colyweston, in the county of Northampton, Knight, was one of the executors of the will of King Henry V., and was Captain of Vernon in Normandy during the occupation of the English. Anne was probably the wife of his son of the same name, who had succeeded to his inheritance 11 Henry VI, 1436. (*Esc.* 11 *Henry VI.* n. 12.)

commands came to the said church, and found it ornamented round about with silken and golden draperies, and the Font of the said church decked on the top with a certain cloth of gold of a red and handsome colour; and he there found Robert Witham, Esq., John Trenthall, and many other servants of the said Lord de Beaumont, father of the said William; and the said Robert and John told him that the said William had been born on S. George's day.

Thomas Walcote, of Pykworth, made a like deposition as to the day, year, and place of the birth of the said William Beaumont, and added that he himself saw the Abbot of Crowland, the godfather of the said William, perform the ceremony of the baptism of the said William.

Thomas Bowett deposed, that he was present and saw Anne the godmother of the said William lifting the said William from the holy Font.

John Robynson, of Kyrkeby, deposed that he saw Margaret, late wife of Sir William Armeyn, Knight,<sup>2</sup> carrying the said William to the said church to be baptized.

Henry Everard Lavynghton deposed to his carrying a certain lighted torch before the person of the said William from the said church of Eddenham to the manor of Grymesthorp.

Simon Messyngham, of Sempringham, said that he carried a pair of gold basins and the covers from the manor of Grimsthorp to the said church of Eddenham, to wash the hands of the godfathers and godmothers of the said William after the baptism.

John Trusse said that he carried two cloths, called carpets, to spread round the Font of the said church; and the menial servant of the Abbot of Crowland deposed that he was then the menial servant of the Abbot, and rode with the said Abbot to Grymesthorp on the day of the said Feast.

The mother of William, second Viscount Beaumont, was Elizabeth, the only issue of Sir William Phelip, Knight of the Garter, and of his wife Joan, the younger daughter and coheir of Thomas, Lord Bardolf, who was executed in the reign of Henry IV. and whose attainder had not been reversed. Many of his lands were, however, restored to his daughters and their husbands, under a special limitation, to the heirs of their bodies, and by King Henry VI. Sir William Phelip was created Lord Bardolf, apparently with a similar limitation of the title to himself and wife and the heirs of their bodies; but he was never summoned to Parliament, nor do any Letters Patent appear to have been enrolled. He died 6th June, 19 Henry VI. 1441, leaving Henry, the eldest son of John,

<sup>2</sup> Sir William Armine, junior, Knight, of Osgodby, in the county of Lincoln, married Margaret, daughter of William Langham, of Conisholm; he died 16 Oct. 1468, and was buried in the cathedral of Lincoln.

Viscount Beaumont, his next heir, then in the eighth year of his age: whereupon the said Viscount, by reason that no small damage and loss had befallen him by the decease of Elizabeth his wife, daughter of William Phelip, late Lord Bardolf, and by reason of his good and continuous service, by letters patent of the 10th of August following, obtained a grant from the King of the custody of all the castles, manors, lands, &c. which after the death of the said William Phelip and Elizabeth, and of Joan late wife of the said Sir William Phelip, then living, and of Anne wife of Sir Reginald Cobham, Knight, then living, ought to revert then or hereafter to Henry his son, and son and heir of the said Elizabeth, or to any heir of the body of the said Henry, or for defect of such issue, he being dead, to William the younger son of him the said Viscount and Elizabeth, and brother of the said Henry, or any heir of his body, or for defect of such issue, the said Henry and William the sons being dead, to Joan daughter of the said Viscount and Elizabeth, and sister of the said Henry and William, to hold till some one heir of the said Elizabeth was of full age. Henry de Beaumont died in the following year, and on a brass plate in the church of Dennington, in Suffolk, was the following inscription recording his burial:—

“*Hic jacet Henricus de Bellomonte, filius et heres Johannis Vicecomitis Beaumont et Elizabethæ uxoris ejus filie et heredis Willielmi Phelip, Domini de Bardolph, et heredis terrarum de Erpingham; qui obiit VII<sup>to</sup> die Decembris anno Domini M.cccxlii cujus anime propicietur Deus.*”

The mother of Sir William Phelip, Lord Bardolph, was the only daughter of Sir Thomas Erpingham, K.G., and having died in the lifetime of her father, her son, after the death of Sir Thomas, slain 4th of July, 1428, inherited the lands of Erpingham. Joan, Lady Bardolf, survived her husband and her eldest grandson, and was deceased 12th of March, 25 Henry VI. 1446-7, when, upon the taking of the inquisition after her death, the jurors found that William de Beaumont, son of Elizabeth her daughter, was her cousin and next heir, and then of the age of nine years and upwards. By virtue of the grant above recited John, Viscount Beaumont, in 1447 presented to the church of Castor-Bardolf, *com.* Norfolk, as guardian of his son William, Lord Bardolf, and to a moiety of the church of Gedding, *com.* Notts, 26th of June, 1455, by reason of the minority of William de Beaumont, Lord Bardolf, his son; which title of Bardolf is found attached to the subject of this memoir in all evidences of a date subsequent to the demise of Joan, Lady Bardolf. Thus the jurors upon the several inquisitions taken after the death of Anne, widow of Sir Reginald Cobham, Knight, deceased, who died 6th of November, 32 Henry VI. 1454, made return that William, son



of John, Viscount Beaumont, now Lord Bardolf, was cousin and next heir of the said Anne, viz. son of Elizabeth, daughter of Joan, sister of the said Anne, and of the age of sixteen years. In 1456 and 1457 John, Viscount Beaumont, presented to the church of North Rungton, *com.* Norf., an advowson which attended his son's inheritance in that county, as his guardian, and the Honour was still in his custody at the time of his death, 10th of July, 38 Henry VI. 1460, he having fallen in the battle of Northampton. On the 2nd of September following, the king's writ was issued to the Escheator of the county of Lincoln, Richard Fysshburn, Esq., declaring that, "Whereas William Beaumont, Knight, Lord Bardolf, son of John, late Viscount Beaumont, and of Elizabeth his wife deceased, cousin and heir of Joan, Lady Bardolf, who was a tenant *in capite* at the time of her decease, viz. son of Elizabeth, daughter of the said Joan, and cousin and heir of Anne, relict of Sir Reginald Cobham, Knight, viz. son of Elizabeth, daughter of the said Joan, sister of the said Anne, says he is of full age and asks of Us the lands and tenements which are of his inheritance, and in the custody of John, Viscount Beaumont, through Our commission, to be restored to him; therefore it is Our pleasure that the said William, who was born at Edenham, in the said county, and baptized in the church of the said vill, as he alleges, should make proof thereof before you." The Escheator was further enjoined by the writ, upon a certain day and at the place which he should fix upon, to take this *probatio aetatis*, and to give warning to the said John "to be there present to make appear if he has any ground of his own, or knows of any thing he can allege, wherefore We ought not to restore the said lands and tenements with the appurtenances to the said William, as to one who is of full age, if he be of full age." Pursuant to this writ, proof of the age of the within-named William, Lord Bardolf, was taken before the Escheator at Folkingham, on the 13th of September next ensuing, when it was proved by several witnesses that he was twenty-two years of age on the 23rd of April last past, and whose evidence, of which the particulars have been already detailed, is inserted in the *probatio*. The return of this writ was made 20th of September following, with this endorsement: *Execucio istius probacionis patet in quadam probacione huic brevi consuta. Ac ulterius vobis certifico quod infrascriptus Johannes Vicecomes mortuus est. Ricardus Fysshburn, armiger, Escaetor.* Consequent upon this certificate, a second writ was issued to the same officer, dated 26th of September next following, commanding him to give warning to John, Bishop of Hereford, Leo, Lord Welles, Richard Bingham, Robert Staunton, Richard Walcote, Richard Denyngton, Thomas Garwell, and George Horneby, executors of the will of the said John, late Viscount Beaumont, to be before

us in our Chancery within the quindenes of St. Michael next ensuing, wherever it shall then be, to shew cause why they ought not to restore the said lands and tenements to the said William, as to one who is of full age; and of which writ execution as directed is endorsed.<sup>3</sup> Subsequently the King, by his letters patent, *teste'd* at Westminster, 15th day of November, 39th of his reign, granted licence to William Beaumont, Knight, son and heir of John, Viscount Beaumont, late deceased, to have livery of seizin of all and singular the castles, manors, and other the possessions of his late father, and to receive all the issues and profits of the same from the time of the death of the said John, late Viscount Beaumont, save only the homage and fealty due to the king in this behalf; such livery to be sufficient and valid, the same as if sued out of the chancery in due course of law, notwithstanding the omission of any inquisition *post mortem*, or other usual process. By writ, *teste'd* at Westminster 18th of December, 39 Henry VI. 1460, *Willielmus Vicecomes de Beaumont* was constituted one of the Justices *ad pacem* in the county of Leicester. It should be observed that, in the interval between the battle of Northampton and the date of this last writ, in which Lord Bardolf is for the first time designated by his father's title of Viscount, Parliament had sat; but as the writs of summons bear date at Westminster, 30th of July, 39 Henry VI. 1460, and consequently before legal proof of the death of Viscount Beaumont or of the age of Lord Bardolf had been obtained, and before any act of homage had been rendered, the name of the subject of this memoir is not in the list, either as Viscount Beaumont or Lord Bardolf. On the 29th of March, 1 Edward IV. 1461, being Palm Sunday, he was present at the battle of Towton, on the Lancastrian side; wherefore, in the Parliament begun on Wednesday, 4th of November in that year, Henry, Duke of Exeter, Henry, Duke of Somerset, Thomas Courteney, late Earl of Devonshire, Henry, late Earl of Northumberland, William, *Vicecounte* Beaumont, Thomas, Lord Roos, John, late Lord Clyfford, Leo, late Lord Welles, John, late Lord Nevill, with many others, were attainted; for that on the said day, in a field between the towns of Shirbourne in Elmet, and Tadcastre in the shire of York, called Saxton Field and Towton Field, accompanied with the Frenchmen and Scots, the King's enemies, against their faith and ligeance, they there reared war against King Edward, their righteous, true, and natural lord, to have destroyed him and deposed him of his royal estate, crown and dignity; and all castles, manors, and lands, of which they, or feoffees to their use, stood seized on the day of the accession of Edward IV., 4th of

<sup>3</sup> Esc. 38 et 39, Henry VI. n. 76.

March, 1461, were declared forfeit to the king. Viscount Beaumont, who had been taken prisoner at the battle of Towton, succeeded in making his escape, but not till the 14th of November following, according to the statement in Blomefield; if so, we may attribute it to the circumstance of the near relationship of his wife to Edward IV. that his life was spared in the interval. By letters patent, dated at Westminster, 5th of March in the second year of his reign, 1462, King Edward enfeoffed Thomas, Archbishop of Canterbury, and George, Bishop of Exeter, our dear kinsmen, and our beloved Joan, wife of Sir William Beaumont, Knight, late Lord Beaumont, daughter of Humphrey, late Duke of Buckingham, in the manors of Stowe-Bardolf, Rungton and Farewell, Whyburgh and Mateshall, Canteley, Strumpeshagh and Castre-Bardolf, in the county of Norfolk; Ilketeshall, Denyngton and Brundisshe and Gretyngham, in the county of Suffolk, Reskington and Digby, Westburgh and Cathorp, in the county of Lincoln, which were of late belonging to Thomas, late Lord Bardolf, or to William Phelip, late Lord Bardolf, (the manors and demesnes of Plumpton, Berlyng, and Bercombe, in the county of Sussex, and an inn in London, near Paul's wharf, being excepted and reserved,) to have and to hold to the aforesaid Archbishop, Bishop, and Joan, and to the heirs of the body of the said Joan, to the use and profit of the said Joan and of her said heirs; and so that if the said Joan should die without heir of her body, then all the said manors, demesnes, lands, tenements, and the rest of the premises (except as before excepted) should remain to the said William Beaumont and the heirs of his body, lawfully begotten, for ever, with remainder, in default of such issue, to the king and his heirs. In 1463, William Huick was presented to the church of Castor St. Edmund, by Thomas, Archbishop of Canterbury, and Joan, wife of William Beaumont, Lord Bardolf, under this feoffment; in 1465, Thomas, Archbishop of Canterbury, presented John Smith to the church of Canteley. The mother of Joan, Viscountess Beaumont, was Anne, daughter of Ralph, Earl of Westmoreland, and sister of Cecily, Duchess of York, mother of Edward IV., who, after the death of the Duke of Buckingham, slain at the battle of Northampton, 10th of July, 1460, remarried Sir Walter Blount, Lord Montjoy, to whom she was second wife.

By writ, *teste'd* at Westminster, 16th of July, 3 Edward IV. 1463, Richard Quatermayns, Richard Fowler, and others, were, together with the Sheriffs of Norfolk and Suffolk, Herts., Oxon., Cantab., and Lincoln, appointed commissioners to enquire concerning the lands of which William, late Viscount Beaumont and Lord Bardolf, was seized in fee, in the said counties, on Wednesday the 4th day of November, 1461, when he was attainted by Act of Parliament. Pursuant

to this writ. inquisitions were taken at Thame, *com.* Oxon., on the 5th of November, 1463; at Cockley-Cley, *com.* Norf., on the 20th.; at Whatton, *com.* Herts., on the 25th.; at Cathorp, *com.* Lincoln, on the 26th.; at Denyngton, *com.* Suff., on the 28th of the same month; and at Wilbraham, *com.* Cant., on the 6th of December following; when the jurors found him to have been then seized of the manors of Hauleton, *com.* Oxon., Stowe-Bardolf, Whynbergh, Mateshall, Cantelee, Strumpeshagh, Castre, Rungton, Fareswell manor in Fyncham, Erpingham, Hanworth and Wykmere, *com.* Norf., Whatton-at-Stone, *com.* Herts., Ryskington Dygby, Westburgh, and Cathorp, *com.* Lincoln, Denyngton, Brundysshe, Ilketshall, Clopton and Cretyngham, *com.* Suff., and Wilbraham, *com.* Cantab.; all which inquisitions were delivered in to Chancery on the 15th of December, 3 Edward IV. 1463. In the next regnal year inquisitions respecting divers other lands, and the interest of Viscount Beaumont in the same on the 4th of Mareh, 1 Edward IV. 1461, were taken before Thomas Stratton, the Escheator of the county of Middlesex, on the 5th of September, 1464, at Westminster; before William Assheby, Escheator, on the 14th and 15th at Loughborough, and at Nuneaton; before William Merston, Escheator for the county of Sussex, on the 15th at Lewes; before John Gylyot, Mayor and Escheator of the county of the city of York, on the 20th at York; before Matthew Philip, Mayor and Escheator of the city of London, on the 25th of the same month at the Guildhall of the city of London; before John Burgh, Escheator for Lincolnshire, on the 15th of October, 1464, at the Castle of Lincoln; before John Nevyl, Escheator of the county of Nottingham, on Wednesday the 23rd of January, 1465, at Shelford; and before Robert Staunton, Escheator for Leicestershire, on the 18th of February, at Halloughton. In Middlesex he was found to have held, under a feoffment, the manor in Edmonton, called Wilbyes, with its appurtenances in Tottenham, of which William Lord Hastings had had all the issues since the accession of Edward IV.; in Leicestershire, the manor of Loughborough, with the advowson of the church of Walton-upon-the-wold, and of the church of Cosyngton, the manor of Shepeshed, a moiety of the Honour called Winchester Fee and the manor of Whyntington, and in reversion, the manors of Whitwick, Boehaston, and Newton, Hokelscote and Donyngton, Merkesfield, Rotby, and Beaumanoir, which Katherine, Duchess of Norfolk, held in dower of the inheritance of the said William, late Viscount Beaumont, of the endowment of John, late Viscount Beaumont, once her husband; in Warwickshire, a moiety of the Honour called Winchester Fee; in Sussex, the manors of Plumpton and Bercombe and Berling; in the county of the city of York, the manor of Bolton Percy; in London, a tenement called the Newe

Ime, in the parish of St. Bennet, in Thames-street, otherwise called Beaumont Ime; in Lincolnshire, under a feoffment, the manors of Grimsthorp, Aylesthorp, and Southorp, with the reversion of the manor of Edenham, which last, Katherine, Duchess of Norfolk, held in dower; in Nottingham, the manors of Shelfforth, Stoke-Bardolf, Gedlyng, and Carleton; and in Leicestershire, the manor of Hallowloughton. An inquisition respecting the manors of Folkingham,<sup>4</sup> Welborne, and several others in the county of Lincoln, taken at the same time as the above, is now missing, though formerly among the archives of the Tower of London; and another respecting the manor of Willoughby, in Suffolk, the manor and Honour of Wyrngcey, and the manor of Scrowby, in Norfolk, bears date in the fifth year of the reign of Edward IV. Katherine, Duchess of Norfolk, the widow of John, Viscount Beaumont, named in the above inquisitions, was another of the daughters of Ralph, Earl of Westmoreland; and though she had been three times married, and was then far advanced in years, yet in the month of January 1465, she took for her fourth husband, John Wydville, brother of the Queen of Edward IV., a youth only twenty years of age. William of Worcester records their union in these words, in his Annals of the Fourth Regnal Year of King Edward: *Mense Januarii, Katherina, Ducissa Norffolchie, juvenula etatis fere LXXX annorum, maritata est Johanni Widedile, fratri Regine, etatis XX annorum. Maritajium diabolicum! vindicta Bernardi inter eosdem postea patuit,* Sir John Wydville having been beheaded with his father, 12th August, 9 Edward IV. 1469, leaving his aged partner yet surviving. The letters patent above recited of the 4th of March, 2 Edward IV. 1462, having been found invalid, others were granted to the same feoffees on the 21st of March, 4 Edward IV. 1464, whereby the said manors, with Erpingham and Wickmere, in Norfolk, Halton in Oxfordshire, Wilbraham in Cambridgeshire, and Whatton-at-Stone in Hertfordshire, were settled to the same uses as before, with remainder, in default of issue of the body of Joan, to her husband, William Beaumont, Knight, late Lord Beaumont, and the heirs of his body. Subsequently, by letters patent dated 8th of September, 7 Edward IV., the manors named in the grant of the 4th of March, 2 Ed-

<sup>4</sup> Folkingham had been the *caput* of the ancient Barony of Gant, and its castle was afterward the chief feudal seat of the Lords Beaumont. Leland, in his Itinerary, Vol. i. f. 28, writes as follows:—“From Grimsthorpe to Sempringham a V miles and a Mile thens, sunwbat inwarde on the lifte Hond, is the Castell of Fokingham, sumtyme the Lorde Bardolphes, syns the Lord Bellemonts, now longging to the Duke of Northfolk. It hath bene a goodly House, but now it falleth onto ruine, and it stondeth even upon the egge of the Femmes.” Again, Vol. viii. f. 110 e., “Master Brudenahl told me that the Busseys of Lincolnshire ..... had 2 castells in that parte, whereof one was at Fokingham, that sins the Lord Bellemont had, and now the Duke of Northfolke hath it as a peece of attayntyd Land in Gifte.”

ward IV., were vested in these feoffees, viz. Thomas, Archbishop of Canterbury, George, Archbishop of York, Henry, Earl of Essex, Sir Henry Stafford, Knight, and Sir John Stafford, Knight, sons of Humphrey, late Duke of Buckingham, and Sir Walter Blount, Knight, Lord Montjoye, to hold the same for the term of the lives of the said William Beaumont and Joan, and of the survivor of them, to the use of the said Joan, with remainder to the heirs of the body of the said Joan for ever. These letters patent were, however, given up by the feoffees to be cancelled in the following year at the King's requisition, when others were issued to Thomas, Cardinal and Archbishop of Canterbury, and the above-named feoffees, dated 4th of December, 8 Edward IV., 1468, granting them the same manors to hold for the term of the life of the said Joan, and to her use without impeachment of waste, with remainder to the heirs of her body, paying a fine of 20s. 4d. only to the King in this behalf. The exclusion of Lord Beaumont, first from the benefit of the entail upon the heirs of his body, and afterwards from his tenancy for life in these estates, was, it seems, followed by a divorce from his wife, who not long after remarried Sir William Knyvet, Knight, of Buckenham Castle in Norfolk. In the "Historic of the Arrivall of Edward IV. into England, and the final recovery of his kingdomes from Henry VI. A.D. 1471," mention is made of William, Viscount Beaumont, by the name of Lord Bardolf; for during the King's stay at Nottingham in the month of March, his scouts brought him word that there was within the town of Newark, the Duke of Exeter, the Earl of Oxford, *the Lord Bardolf*, and other, with great fellowship, to the number of 1000 men. They did not, however, abide the coming of the King, but fled out of the town; and "afterward, in the time of the King's being at Warwick, came to the Earl of Warwick to Coventry the Duke of Exeter, the Marquis Montague, the Earl of Oxford, with many others in great number." The battle of Barnet, fought on Easter Sunday, 14th of April 1471, having ended in the defeat of the Lancastrians, the Earl of Oxford fled and took into the country, and so went northwards, and after that into Scotland; and when we subsequently meet with him in the west of England, Viscount Beaumont was still his companion. The presence of the latter at the battle of Barnet is also to be inferred from the proclamation of the 27th of April, dated from Westminster, and addressed to the Sheriff of Kent, in which King Edward IV. signified the entrance of Queen Margaret into the realm, and of her having moved and levied war against him; and further notified and declared the said Margaret, Edward her son, Henry, late Duke of Exeter, Edmund Beaufort, calling him Duke of Somerset, John, Earl of Oxenford, John Courtney, calling him Earl

of Devonshire, William, late Viscount Beaumont, and others, to be his open and notorious traitors, rebels, and enemies, and forbade all persons to assist them and their adherents. Queen Margaret had landed at Weymouth on Easter Day, 14th of April, the day of the battle of Barnet, and had proceeded on her route to Exeter and Bristol. From Bristol, on hearing of the King's advance, the army was moved upon Tewksbury, where, on Saturday the 4th day of May, the battle of Tewksbury was fought, when the party of Edward IV. was finally triumphant.

In the 13th of Edward IV. 1473, the Earl of Oxford, who had sailed from Scotland to France, where he was worshipfully received, was on the sea with certain ships, and got great good and riches, and afterward came into the west country, and with a subtle point of war, got and entered St. Michael's Mount in Cornwall, on the 30th of September in that year, in which he maintained himself for some length of time. Whereupon the King, by letters patent, dated at Westminster 7th of December ensuing, commissioned John Fortescue, one of the esquires of our body, John Crokker, Knight, and Henry Bodrugan, Esq., to undertake the siege and reduction of the said Mount, empowering them to admit to pardon all rebels being in the said Mount, who were willing to surrender themselves and make oath of fealty, save and except the said John, late Earl of Oxford, William Beaumont, late Lord Bardolf, Knight, George, Thomas and Richard Veer, brothers of the said late Earl of Oxford. The siege lasted from the 24th of September, till the 15th of February, 1474, when the Earl was fain to yield up the said Mount, and put himself in the King's grace; for if he had not done so, his own men would have brought him out. And so was the Earl aforesaid, "the Lorde Bemonde," two brothers of the said Earl, and Thomas Clifford, brought as prisoners to the King. The Earl of Oxford was sent to the Castle of Hammes, in Picardy, where he was closely confined till the 2nd year of Richard III., 1484-5, when he got away and joined the Earl of Richmond; and though there is no positive evidence of the fact, the conjecture may be safely entertained that the attainted Viscount Beaumont was throughout his companion.

In 1475 John Ward was presented to the church of North Rungton, by the feoffees of Joan Beaumont, daughter of Humphrey, Duke of Buckingham; and in 1477 Andrew Jenney was presented to the church of Cantley, by Sir William Knyvet, and Joan, daughter of Humphrey, Duke of Bucks. Sir William Knyvet resided at Buckenham Castle in Norfolk, and was builder of the South Aisle, Porch, and Tower of S. Martin's Church, in New Buckenham; in the east

window of the Aisle were the effigies of the founder and his three wives, with this inscription over their heads: "*Orate pro animabus Willi Knyvet, militis, Alicie filie Johannis Grey, et domine Johanne filie Hamfridi Ducis Bucks., et domine Johanne sororis et unius heredum D'ni Tho. Courtney, nuper Comitis Devon, uxorum dicti Willi.*" His first wife died 4th of April, 1474, and the subsequent marriage with Lady Beaumont will have been prior to the date of the above-mentioned presentation: hence, in a letter dated 25th of August, 18 Edward IV., 1478, Sir John Paston writes to his brother, John Paston, word, "that the Duke off Bokyngh'm shall come on Pilgrymage to Walsyngh'm, and so to Bokenh'm Castle to my Lady, hys sustr." In the will of Anne, Duchess of Buckingham, who died 20th of September, 20 Edward IV., 1480, her daughter Beaumont and her daughter Beaumont's son, Edward Knyvet, are severally named; and Joan was yet living, the wife of Sir William Knyvet, in the first of Richard III., 1483, when, as having been in the company of her nephew Henry, Duke of Buckingham, in the rising begun at Brecknock, 18th of October, in that year, he was denounced as a traitor and a rebel in an act of attainder, drawn up in the Parliament begun on the 23rd day of January following, 1484. To save his life, Sir William Knyvet and Joan, his wife, were in that year parties to certain fines for passing the castle of Buckenham to the king, and the manor of Hilburgh, *com. Norf.*, to his favourite, Sir James Tyrell: but in the first year of Henry VII., 1485, in an act to restore these estates to Sir William Knyvet, Knight, passed in the Parliament begun on the 7th day of November, she is spoken of as late his wife, and was consequently then deceased. They had issue five children, Edward, Charles, John, Anne, and Elizabeth. By his third wife, the widow of Sir Roger Clifford, Sir William Knyvet had no issue, and his son by his first, Edmund Knyvet, was drowned in his lifetime in a sea-fight. In his will, dated 18th of September, 6 Henry VIII., 1511, proved 19th of June, 1516, he directs his body to be buried in the parish church of our Lady, in Wymondham, which was also the church of the Monastery: and his son, Sir Edward Knyvet, Knight, made a bequest for prayers to be said in the same church for his own soul and for the soul of his father, Sir William Knyvet, Knight, and Dame Jane, his mother, at whose feet he is said, by Blomefield, to have been buried.

Fenn's Original Letters of the Paston Family, Lond. 1to, 1787, Vol. II, p. 270.—It is singular that the writer of this letter should have fallen into the mistake of calling Lady Beaumont *sister* of the Duke of Buckingham, of whom he is speaking; whereas she was, in fact, his aunt, *i. e.* sister of Humphrey, Earl of Stafford, his father, slain at the battle of St. Alban's, 31 Henry VI., 1456, eldest son and heir apparent of Humphrey, first Duke of Buckingham.



In the above-mentioned Parliament, Sir William Beaumont, Knight, upon his petition, was restored to his name, dignity, estate, and inheritance, his attainder being wholly reversed, and enactment made, that no letters patent, granted by reason of the same, should be any longer of force to his prejudice. Of the writs of summons to this first Parliament of Henry VII., which bear date on the 15th of September, 1485, one was addressed to William, Viscount Beaumont; and he was present in Parliament on the 9th of November following, when, with the other peers, he made oath to harbour no felon, and to refuse all maintenance to retainers, being entitled on the rolls, *Viscount de Beaumont*.

On the 24th day of April, 1 Henry VII. 1486, Viscount Beaumont took to wife, at Westminster, Elizabeth Scrope, daughter and coheiress of Sir Richard Scrope, Knight, second son of Sir Henry Scrope, fourth Baron Scrope, of Bolton in Yorkshire. He also continued to be regularly summoned to Parliament until 12 Henry VII. 1497, inclusive: yet, in the Parliament begun Friday, 9th of November, 3 Henry VII. 1487, a Bill concerning the custody of the lands and tenements of William, Viscount Beaumont, was presented to the King in form of words as follow:—

“Whereas William, Viscount Beaumont, in the tyme of King Edward the Fourth was, by auctoritie of Parliament, by an Acte of Atteyndre, atteynted of High Treason, and by the same forfeited to the same late King all his inheritance, of the whiche the King our Sovereigne Lord, by force of the same Act, was seized fro the begynnyng of the Reigne of our Sovereigne Lord unto the tyme that our said Sovereigne Lord, trusting that the same Viscont wold have ben of good and sadde disposition and rule, and that he hadde been of discrecion to have ruled himself and his lyvelode to his Honour and profite, without alienation or anything doing to the disheritaunce of him or his heirs, caused the same Acte of Atteyndre to be reversed, and the same Viscont to be restored, as well to his Name and Estate, as to his said inheritance. Sith the which restitution our said Sovereign Lord hath certeyn knowleche that the same Viscont is not of sadness ne discretion neither to rule and kepe himself nor his said lyvelode, but sith that tyme hath aliened, wasted, spoiled, and put away great part thereof full undiscrately to the disheritaunce of him and his Heire, and by all likelihode, if he should have his libertie thereof, would hereafter demean the residue in like wise. In consideration whereof, and forasmuche as our said Sovereign Lord is bounde to see and provide that suche persones as have Enheritaunce, and be not of sadness and discretion to rule and kepe the same without alienation or disheritaunce of their heirs. . . . it be, by the advyse of the Lords Spirituall and Temporall and Commyns in this present Parliament assembled, and by auctoritie of the same ordeyned, stablished, and enacted, that the King, our Sovereign Lord, or such as his Grace shall depute, have the rule, disposition, and guyding of all the lyvelode and enheritaunce whereunto the said Viscont was restored by the Acte of Restitution made for him in the Parliament holden in the first yere of the reigne of

our said Sovereign Lord, during the tyme of the life of the said Viscont, to the honour, sustinaunce, and profitt of the said Viscont; and that the same Viscont, by all that same tyme, have none auctoritie ne power to gife ne graunte any parte of the same to any persone without the assent or aggrement of our said Sovereign Lord, while the said Viscont is in the keping of our said Sovereign Lord, or the assent and agrement of suche as his Grace shall depute to have the rule of the said lyvelode and enheritaunce. Savyng to every of the King's Liege people, other than the said Viscont, suche right, title, and lawfull interesse as they have in or to any of the premisses."

And which Bill received the Royal assent. The person deputed by the King to have the rule of the lands and inheritance of the Lord Beaumont, was John de Vere, Earl of Oxford above-mentioned, who as such deputy presented in 1493 John Cooke to the rectory of North Rungton. In the Parliament begun 14th of October, 11 Henry VII. 1495, the custody not only of the lands and tenements, but of the person of Viscount Beaumont, was the subject of provision in another Act, in the preamble to which the previous Act is recited; but by reason that the said Act did not specify under what form the King's licence should pass in that behalf, nor how the person of the said Viscount should be kept, ordered, guided, and demeaned, and if left at large thereby might follow such demeanour, which were not to the King's honour nor to the worship of this land, considering that he is a person descended of the noble blood of this land, it was now further enacted that the King, or such as he should depute, should have the rule and governance of the person of the said Viscount, as well as of his said livelihood and inheritance, during his life; and that no gift or grant to be made by the said Viscount should be valid without the King's licence first had under his great seal. By force of which Act the King, by letters patent, dated 11th of December, 1495, granted to John de Vere, Earl of Oxford, the custody of the person of Viscount Beaumont, and of his honours, manors, &c. during his life. From these proceedings we are made acquainted with the melancholy fact that the mind of the nobleman, the subject of this memoir, had given way under the vicissitudes of his fortunes, and that it had eventually become necessary, after first incapacitating him from all concern in the direction of his estate, to appoint a committee over his person. The nobleman under whose leading he had fought, and whose long term of imprisonment he is said to have shared, was appropriately chosen by the monarch to undertake this office; and consequent upon this appointment will have been the removal of Viscount Beaumont and his lady to the manor-house of the Earls of Oxford at Wivenhoe, in the county of Essex. We are thus enabled to account for his sepulture in a church wide apart from

his hereditary demesnes, and in which none of his illustrious ancestors lay interred, being that of the parish where the closing years of his protracted life were passed in the seclusion which his melancholy state required; and hence his name is altogether omitted from the list of Peers summoned to the Parliament which sat on the 25th of January, 19 Henry VII., 1504, though then still alive.<sup>6</sup> He died in the seventieth year of his age, on the 19th day of December, 23 Henry VII., 1507, without leaving any issue by either marriage. Joan, his only sister, married first, John, Lord Lovel, who died 9th of January, 4 Edward IV., 1465, and secondly, before 12th of November, 5 Edward IV., 1465, Sir William Stanley, of Holt, K.G., younger brother of Thomas, first Earl of Derby. She died 6 Edward IV. 1466, having had issue by her first husband—I. Francis, Lord Lovel, born in 1456, advanced to the dignity of Viscount Lovel, 4th of January, 22 Edward IV. 1483, K.G., attainted in Parliament begun 7th of November, 1 Henry VII. 1485, was missing from the time of the battle of Stoke, fought 16th of June, 2 Henry VII. 1487, having had no issue by his wife, Anne, Viscountess Lovel, daughter of Henry, Lord Fitz-lugh, living his relict, 11 Henry VII. 1495; 2. Joan, wife of Sir Bryan Stapleton, of Carlton, *com.* Ebor., Knight, deceased before 13th of January, 1 Richard III. 1484-5, the date of the licence for her husband's second marriage, leaving issue; 3. Frideswide, wife of Sir Edward Norres, of Yattenden, *com.* Berks., Knight, deceased before 20th of December, 23 Henry VII. 1507, leaving issue. By writ, dated 5th of July, 1 Henry VIII. 1509, John More, serjeant-at-law, Thomas Jakes, and Thomas More were jointly appointed commissioners to enquire concerning the lands and tenements held by William, late Viscount Beaumont, deceased, on the day of his death, in the county of Middlesex; and accordingly an *inquisitio post mortem Willielmi, Vicecomitis Beaumont, et domini de Bardolf*, was taken before them at Westminster.

<sup>6</sup> John de Vere, Earl of Oxford, guardian to William, Viscount Beaumont, presented Richard Harper to the Rectory of North Rungton, *com.* Norff., in 1496, Robert Walker, in 1504, and William Graunge, in 1506; to the Rectory of Cantley, *com.* Norff., the assignees of John, Earl of Oxford, presented William Pratt, in 1507; and to a moiety of the Rectory of Godling, *com.* Notts., the same Earl presented, 18th of June, 1507, *ratione custodie Willielmi, Vicecomitis Beaumont*. Leland, in his Itinerary, Vol. vi. f. 71. has this notice of "Lord Bellemont:"—"There was syns the Bellemontes Erles of Warwicke, a Baron of great Landes of that Name, and the last of them in King Henry the VII. time was a man of simple Witte. His wife was after married to the Erle of Oxforde. The chiefest House of this Lord Beaumonte, as I lemid, was at Beaumaner yn Leyreestre, or Lincolnshyre. This Beaumont had faire Possession in the North Cunterey.—Sir Nicholas Caro had of the Landes of this Beaumont that the olde Countes of Oxford had yn yointer—Birlyng in Kent, wher the late lorde of Burgeyny lay, longid to this Beaumontes. Lewins of Cantewarbyri told me that Syr Nicholas Caro and other 3 gentilmen claymid the Landes of this Beaumontes by Heires General."

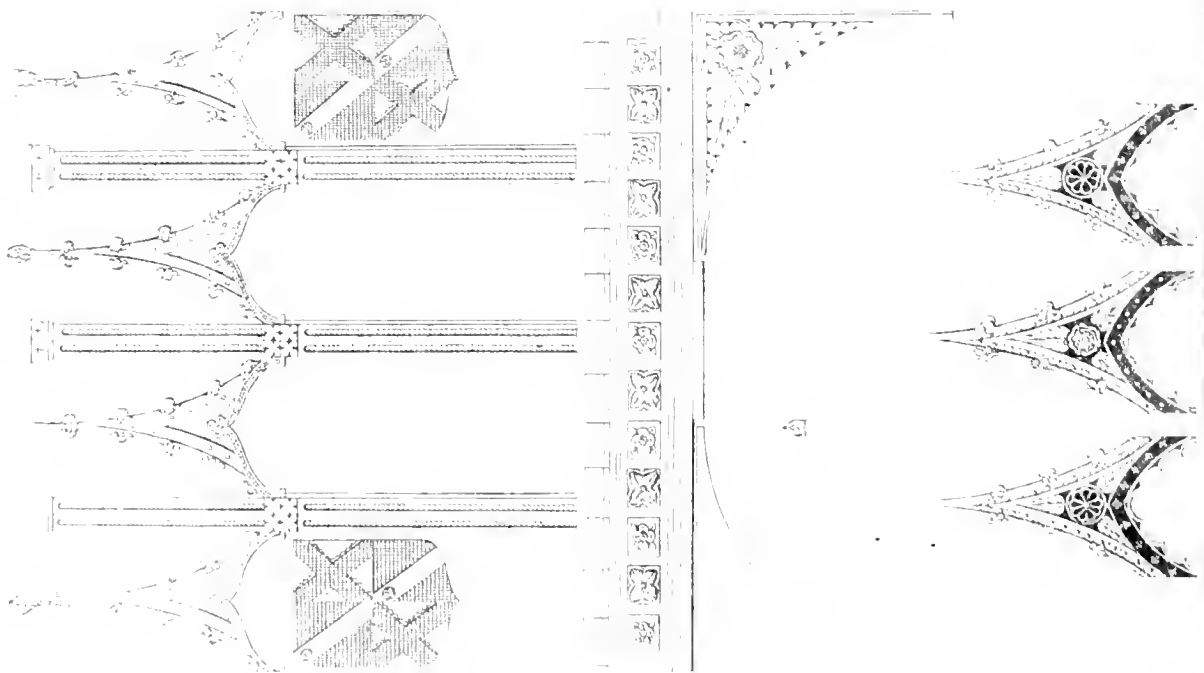
in the said county, on the 1st of October following, by the jurors on which it was found that he had been seized of the lands called *Le Beaumont's lands*, in the villages and fields of Westminster and St. Giles, and of the manor of Willoughbyes in Edmonton and Tottenham, and that afterward the said Viscount died without heir of his body; and that Francis Lovel, late Viscount Lovel, would have been his next heir, if he were living, and not attainted of high treason, and that to him in such case the said manor and premises would and ought to descend; but that by reason of the attainder, the whole now was and ought to continue in the King's hands. It was also found that the said Viscount Beaumont died on the 19th of December, 23 Henry VII., and that Sir Brian Stapylton, Knight, and John Norres, Esq., were then his next heirs, viz. Brian, son of Joan, daughter of Joan, sister of the said Viscount, and John Norres, son of Frideswide, another daughter of the said Joan, sister of the said Viscount.<sup>7</sup>

From Sir Brian Stapylton, eldest coheir of William, Viscount Beaumont, the present Baron Beaumont is lineally descended, who was summoned to Parliament, in the fourth year of the reign of the present Sovereign, by the name, style, and title of Miles Thomas Stapleton de Beaumont, chevalier; but the dignity of Viscount, which was limited to the heirs male of the body of John, Lord Beaumont, became extinct upon the death of the subject of this memoir.

<sup>7</sup> In other inquisitions the day of his death is stated to have been the 20th of December. These were taken at the Castle of Lincoln, on the 11th of August, 1 Henry VIII. 1509; at Stortford, com. Hertf., on the same day, and at Tylton, com. Leicester, on the 9th of September following, before the Escheators of the several counties. The lands of Viscount Beaumont, in the counties of Sussex, Southampton, Suffolk, and Norfolk, were enquired into by the special commissioners noticed in the text to have sat at Westminster under the King's writ.

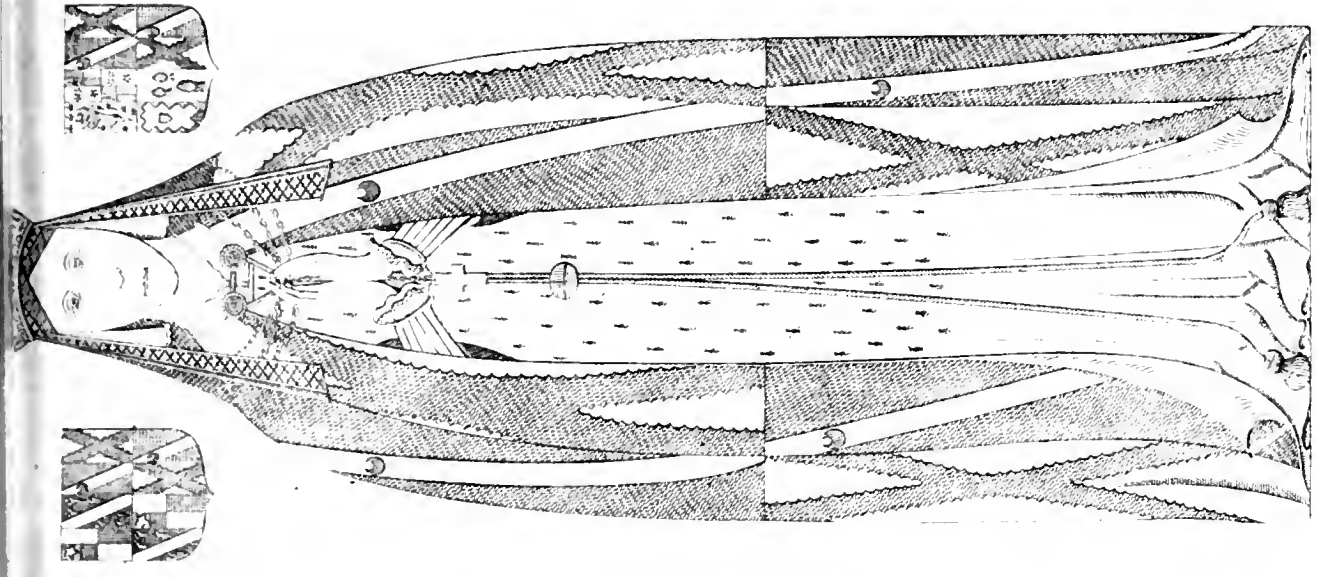
R. D. D.





Cher to our Saviour look the same and kind of

Carver the white lady Elizabeth







## THE COUNTESS OF OXFORD.

The effigy of the Countess represents her attired in a kirtle or close-bodied garment with long tight sleeves, which are terminated at the wrists by embroidered cuffs and small ruffles. Over this is worn the (as yet) anonymous habit which made its appearance early in the fourteenth century, and is seen, with sundry variations, until the close of the fifteenth. It has sometimes been called a *sideless* garment, from the great openings through which the arms pass. The upper portion is formed in this instance of ermine, and the lower of velvet or other rich stuff. The head-dress is one of the many variations of the peculiarly-shaped coif and hood, brought first into fashion by Anne of Britany. Towards the end of the fifteenth century it assumed the triangular form it here presents, and its further changes may be traced by an examination of the portraits of the Queens of Henry VIII. who are all represented in some variety of this hood, the exact name for which is still to be discovered, as well as that for the sideless or sleeveless garment before mentioned. The mantle is emblazoned with the arms of Scrope and Tiptoft quarterly. Round the neck is a triple chain, and suspended to it a cross, probably intended to represent that which during her life she daily wore, and which is stated in her will to have contained a portion of the Holy Cross. Over the right shoulder of the effigy is a shield containing the following arms:—1 and 4, quarterly gu. and or. in the first quarter a mullet ar. VERE. 2 and 3, gu. a bend between six cross crosslets fitchée ar. HOWARD. *impaling* 1 and 4, az. a bend or. with a crescent for difference, SCROPE. 2 and 3, ar. a saltire engr. gu. TIPTOFT. The shield above the left shoulder may be thus described:—1, az. semée of fleurs-de-lis, a lion rampant or. BEAUMONT. 2, quarterly 1 and 4, az. three cinquefoils or. BARDOLF. 2 and 3, quarterly, gu. and ar. in the chief dexter quarter an

eagle, displayed, or, armed of the field, PHILIP. 3. vert an inescoccheon, within an orle of martlets, ar. ERPINGHAM. 4. az. three garbs or. COMYN, impaling SCROPE and TIPTOFT. Under the upper canopy are two shields with the arms of Scrope and Tiptoft quartered. The legend is said to have been as follows: "Of your Charitie pray for the Soule of the high and noble lady, Elizabeth Scroope, first married to the noble Lord Willm. late Vycount Beaumont, lord Comyn, Bardolphe, Philip, and Erpingham; and after, Wife unto the high and noble Lord, John, sumtyme Earl of Oxford, High-Chamberlin of England and Admiral of the same, Vycount Bulbeck, Lord Scales, Councellor to our Soveraine Lord the King, and Knight of the most noble Order of the Garter, the whyche lady Elizabeth departed to God, the 26th day of June, 1537, on whose soule and Christen souls, Jh'u have mercy."

The only parts of the inscription now remaining are these:—

.....  
 ..... rclor to our Souayne lordc the kynq and Knyght .....  
 Garter, the whyche lady Elizabeth .....

Elizabeth Scrope, Viscountess Beaumont, within little more than a year after the death of the subject of the preceding memoir, was married to John de Vere, thirteenth Earl of Oxford, (son and heir of John de Vere, twelfth Earl, by Elizabeth, daughter and heir of Sir John Howard, *junior*, Kt.) previously the guardian of her deceased lord. She was already his Countess 10th of April, 24 Henry VII. 1509, the date of his will, for in it "Elizabeth, my wife," was constituted executrix. Her father, Sir Richard Scrope, had, 4th December, 5 Edward IV. 1465, a grant of the manors of Hamphwait, Bentley, and Weighton-under-the-wold, together with the advowson of the church of Arksey, in the county of York, from Stephen Scrope, Esq. ancestor of the Scropes of Castlecomb *com.* Wilts., to have and to hold to the said Richard, his heirs and assigns; and this and other acquisitions of lands held of the King *in capite* were confirmed to him by Letters Patent of the 1st of February, 11 Edward IV. 1472. Her mother was Alianora, daughter of Norman Wasshebourne, of Washbourne, *com.* Worcester, who, after the death of Sir Richard Scrope, became the second wife of Sir John Wyndham, of Felbrigg, *com.* Norff., beheaded the 6th of May, 17 Henry VII. 1502. By her will, made at the nunnery of Carhow, by Norwich, 14th of December, 21 Henry VII. 1505, and proved January following, she bequeathed to the Lady Beaumont, her daughter, "a pürse of sable, her best feather-bed and other furniture." Of the inheritance of her first husband, Elizabeth, Countess of Oxford, held in dower the manor of

Loughborough, *com.* Leicester, with the advowson of the church there, and when again left a widow by the death of the Earl of Oxford, 10th of March, 4 Henry VIII. 1513, this manor and advowson of her dower were secured to her by Act of Parliament in 1514, and again in 1523.<sup>6</sup> The Earl of Oxford, by his will dated as above, and proved 10th of May, 1513, directed his body to be buried at the High Altar of our Lady's chapel in the priory of Colne, in Essex, in a tomb which he had made for himself and Margaret (daughter of Richard, Earl of Salisbury) his late wife, where she then lay buried. His relict, who survived him many years, by her will dated 30th of May, 29 Henry VIII. 1537, proved 6th November following, directed her body to be buried in the church of Wivenhoe, by the body of her husband, William, late Viscount Beaumont. She ordered her executors to deliver to the curates, &c. of every parish adjoining to the place of her burial, such sums as should be thought convenient for the relief of poor and impotent persons of the said parishes. And her executors were ordered to pay to the curates, &c. certain sums of money for the poor of every parish where she was patroness and had lands, to pray for her soul, her father's, mother's, and husband's soul, and all Christian souls. She ordered to be sung or said for her own soul, for the souls of her parents, and for her husband's soul, two hundred masses, viz. fifty of the Trinity, fifty of the Holy Ghost, fifty of the Five Wounds, and fifty of the Requiem, and the sayers thereof for every mass to have 12 pence. She bequeathed to the picture of the blessed Lady of Walsingham, in honour of God and her, the ring with which she was married, or the value thereof, to be distributed to the poor people within the town of Walsingham. To the parish church of Wivenhoe she bequeathed her best chalices, her two Altar-cloths of crimson velvet, her best vestment, her best cope of crimson velvet, and a fruntelet of the same suit. She was also a benefactor to other churches and religious houses. To John de Vere, Earl of Oxford, she bequeathed seven tappets of counterfeit arras of the story of Solomon, &c., bought by her of the Bishop of Elie's executors; the pax of silver gilt, and a box of silver to put the Sacrament of the Altar in, her little cross of gold, having closed in the same a piece of the Holy Cross, which she daily wore about her neck. Also her shaving bason of silver, weighing 24 ounces. To her godson, Lord Bulbeck, she gave a gold ring with a rose of diamonds. To the Lady Dorothy, his wife, a tablet of gold. To

<sup>6</sup> Leland, in his Itinerary, Vol. viii. f. 109, *b.* says, "Lughborow was of the Bellemount's lands, and the late old Countes of Oxford had it in Dowre. Bewmaner, where Leonard Gray by the Kyng's leave dyd dwell, was also the Lord Bellemonts, and so was the great pasture betwixt Leirecestre and Groby, called Bellemont's Lease."

her godson, Alberic de Vere, his brother, her gold ring with a sapphire of divers squares, and to the Countess of Surry, his sister, a tablet of gold. To her god-daughter, Elizabeth Darcy, his sister, a ring with a diamond, and to the Lady Anne Vere, his sister, a tablet of gold. To her god-daughter, Frances Howard, a tablet of gold with the assumption of our Lady and St. Francis. To her sister, Elizabeth Vere, her image of our Lady of Pitié; and to her niece, Wingfield, her ring with five joys of our Lady, with a table diamond. To her sister Mary, wife of Sir William Kingston, Knight, her "Jesus" of diamonds, set in gold. To her sister, Jane Brews, a bason and ewer, chased and gilt; and to Sir John St. Clere, Knight, a bason and ewer of silver, chased and gilt. After these and other legacies were fulfilled, the overplus was to be disposed of among the poorest of her servants and in deeds of charity, at the discretion of her executors, Sir William Kingston, her sister [Mary] Kingston, Philip Parrys, Esq., John Rider, and Margaret Rider. She appointed overseer of her will, Thomas Cromwell, Lord Cromwell, and Lord Privy Seal, and bequeathed to him 10 pounds.

On a slab, under the arch which separates the Nave from the Chancel, is the brass figure of a chalice Priest, with this inscription:

"Of go charite pray for the Soule of Syr Thomas Westeley, prest, Chapleyn to the myght honorable ladye and Countesse of Oxenford, whiche departed out of this world the V day of february, y<sup>e</sup> yer of o<sup>r</sup> lord m<sup>d</sup>xxxxv on whos Soule Ehu habe mey amen."

We beg to return our sincere thanks for the kind attention shewn, and the valuable information communicated to us, by that well-known and indefatigable antiquary, Thomas Stapleton, Esq., F.S.A.

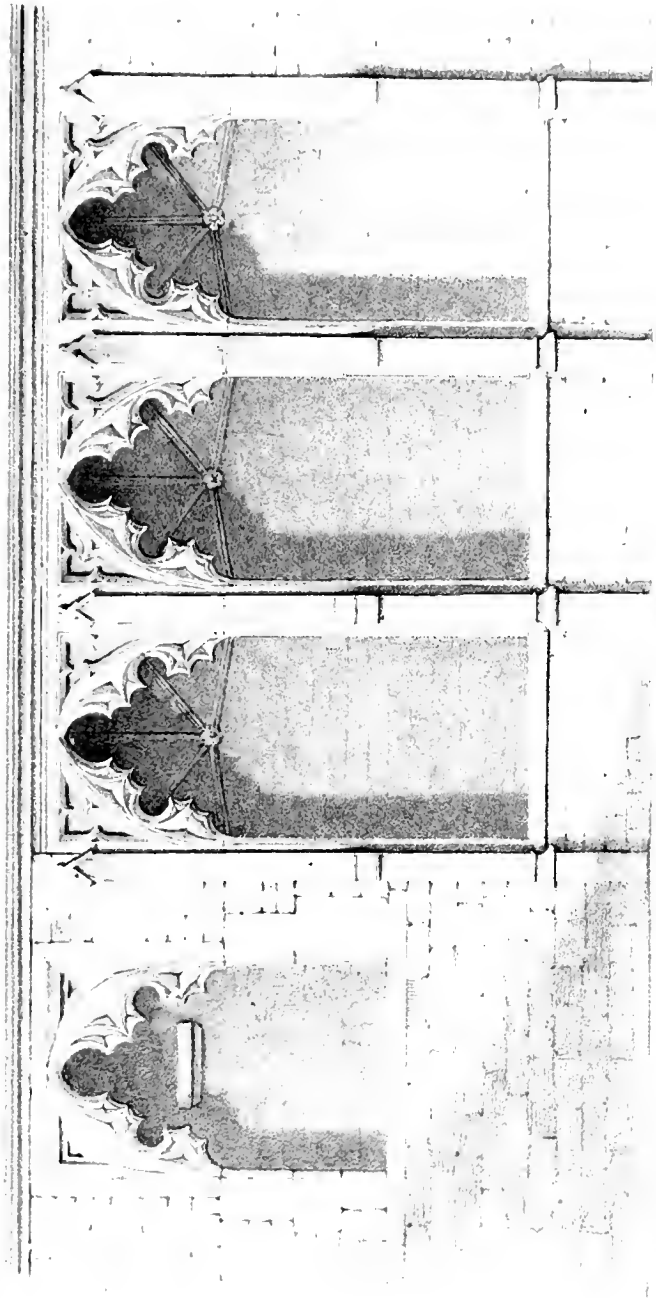
R. D. D.



## VIGNETTE.

FROM S. ANDREW'S, CHESTERTON, CAMBRIDGESHIRE.

THE engraving represents an elevation view of the very elegant Piscina and Sedilia, discovered in the present year during the repairs of the Chancel of S. Andrew's church, Chesterton. Their existence was not suspected before, as not the least trace of them was visible, from their having been filled in with masonry, and plaistered over uniformly with the rest of the internal wall. They are built of clunch, and are in such a dilapidated state, that we believe it has not yet been determined, as we sincerely hope it will be, to restore them to their original beauty. The subject has been selected in order to record their existence, should they again be consigned to oblivion. Many restorations are introduced in the drawing; but all, it is believed, consistently with the fragments and vestiges discovered on a careful examination. The drawing is carefully reduced to a scale of half an inch per foot.











## BRITELLUS AVENEL, PRIEST.

FROM BUXTED, SUSSEX.

ἴασατ' ἤνῃ γῆ καλοφθῆραι νεκρῶν·  
αὐτὸν ὃ' ἕκαστον εἰς τὸ σῶμα ἀφίκετο,  
ἵστασθ' ἀπέλθε, πρὸς αἶψαν μὴν πρὸς αἰθέρα,  
τὸ σῶμα δ' εἰς γῆν· οὐτι γάρ κεκτιμηθεὶς  
ἡμίτερον αἰτῶ, πλὴν ἐνοικήσαι βίον.      EURIPIDES.

VERY diverse are the memorials which those Churchmen of yore, whose modest and Christian-like monuments it is our pleasant task to commemorate, have left behind: some there are whose names are living, and will live *εἰς ἄπαντα πλειστηρῆ χρόνον*, a treasure and a household word, significative of high deeds done, or stern self-denial undergone, in order that, if it so pleased Providence, those that came after might thereby be the happier. Others there are who are not so famous, but yet have left a good name, for they built some church, or they gave some land, or they founded some hospital, or they endowed some benefice. And some, we fear it might be found were we to look too narrowly into their annals, were but Christians in their baptism and their burial. Another class there is, more felicitous than the last, of whose monuments all that we know, and all that we can say, is,

*ἢ τότ' ἐ σῆμα βροτοῦο πάλαι κατατεθνηῶτος.*

“Their memorial is perished with them.” All their virtues and their foibles, their good deeds and their follies, to us exist no more. And it is right that such a diversity should exist; otherwise our book would not be a true type of the world. To the last-mentioned class belongs the pious Brass of a long-departed

Ecclesiastic in Buxted Church, which we have depicted. Of him we know nothing: let us therefore imagine somewhat, and strive from his monument to draw instruction. The style shows it to be of Decorated age, when the mighty Plantagenets were reigning; but little thought he of their prowess, save as a good subject should always venerate his sovereign: his care was his remote parish in woody Sussex. He died, we see, on the Feast of S. Mary Magdalene, whose penitence and faith he had proposed to himself for imitation. At the corners of the tomb are the Evangelical symbols, the fit emblems of his profession and pleasing duty. His effigy is on the Cross, which manifests the dutiful course of his Christian life till the day of his death, which befell him not unprepared; for, mark, his hands are uplifted in prayer—the death that every man would wish to die. He is clothed in his priestly dress; to the last he devoted himself to the high duties of his calling, and most conspicuous is his chesuble, that dress significant of love. His cross, you see, is budding with flower and leaf; so that his life was not cheerless and gloomy, but enlivened with the consciousness of duties fulfilled and rewards to come.

Then fare thee well, Christian Priest! may neither neglect nor Puritanic violence disturb thy remains, nor injure the modest and beautiful memorial, bright with emblems of our highest hopes, which covers them; and may it at last be found that all we have said of thee is truth, or less than truth.

A. J. B. H.





Omnis adit manerit de tenet  
regnum ad unum adun  
bracte i feclia de hofu

hete abba i conventu de  
mat pntu conllam cele  
pntu i conlla a ten hofu



## JOHN DE GROFHURST, PRIEST.

READER, behold the effigy of John de Grofhurst, Priest, a simple benefactor to a simple village church, who did his good deeds in a narrow circle, and hoped but for the perpetual gratitude of a district benefited by his Christian liberality. Rector he was of Horsmonden long time ago, a member of a gentle family in that parish; and he gave his paternal Manor of Lewisheath to Bayham Abbey, that the holy Premonstratensians of that house might provide a Chaplain ever to shew forth, as he, good man, expected, The Lord's death, until His coming again, in Horsmonden church and Lewisheath chapel: and when he died they laid him in his own chancel, before the Altar; and they depicted him in priestly vestments, treading the young lion under his feet, like a good Christian warrior, and holding in his hands the Bread of life: and they inscribed his simple memorial upon his breast, that all good kindly souls that had profited by his bequest might, as they read it, remember him in their devotions, till he and they should be consummated at Doomsday. But, alas, not only has his name now perished from his tomb, the work of our generation or of our own fathers, for sixty-three years ago it still was read<sup>1</sup> upon his brass; but the hand of the spoiler has been upon the houses of the Lord, and within two centuries of the founder's death Lewisheath chapel fell, and the plough tore up the sacred spot, and the solemn chant ceased in Bayham's choir; and, worse than this, (for Christian men have worshipped in half-whispered voice, when martyrdom was the expected end of all,) the daily sacrifice was taken away, and the holy place was defiled, and a cold heap of grass-grown stones in a broken apse is all that rests to indicate where once the Altar stood.

<sup>1</sup> It is given by Hasted in his laborious *History of Kent*, published in 1782.

But turn we away from this our ten times repeated tale of other days, and awaiting in patient confidence the days when we shall reap in joy, let us in the mean while refresh our eyes by bending them upon the unchangeable beauty of the English land, and thank The Lord that, while so physically fair, she was and will again become the isle of saints:

*οὐδέ τις ἄλλη  
Νήσους ἐν πάσῃσι Βρεταννῶν ἰσοφορίζει.*

The village and the village church seem one inseparable idea: we are told that the village clusters round the church, or that the church on its green hillocks crowns the village, and both appear to have grown up together,—and one or the other description is equally true; but, strange to say, it is not so at Horsmonden. This rural parish has its green, a very picture of an English village green, and the old warm coloured houses skirt the Saxon forum; but where is the church, the fair Edwardian church? A good mile or two away, disporting itself amongst hazel and old oak woods, below the brow of yonder opposite hill. How it came there, or why the village is where it is, nor we nor village gossips can solve. Sufficient that the site of the church is one of extreme beauty; and not the less so in this case from its isolation: upon a gentle rise, backed with deep-shaded woods of oaks, it proudly lifts its stately tower, while on the other side the interpenetrating sweep of hop and arable and pasture land slopes down to the infant Medway beneath; and further on the loftier height of Goudhurst, with its fortress-like town, terminates a landscape of great and peculiar beauty; a beauty arising not so much from any marked and striking features of natural conformation (not that we mean, far from it, that the outline is at all tame), as from a general harmony of parts and prevalent richness of clothing, and a thorough English prestige. The Weald of Kent cannot, like northern England, boast of wide sweeping moors and broad lakes, and its

“ thousand petty hills  
That tumble down the snowy hills.”

It has not the abrupt and mimic-mountain ranges of Surrey and Sussex, with their primeval and unscathed forests of evergreens and stately beechen groves; but yet it has a type of loveliness all its own,—an uneven surface, now rising into the gentlest swells, and now imperceptibly augmenting into high continuous ranges of hills, a perpetual verdure in its winding valleys, a succession of thick impenetrable hedge-rows; and in summer the chequered shade of its hop gardens,



luxuriant in foliage as any wood, but yet immutably a crop, the subject of a continuous tillage, the fairest, most capricious child of agricultural skill, but, above all, its boundless range of woodland, its innumerable oaks, and tangled coppices; while here and there is seen the cottage with high-pitched roof, like a very church of the first Edward's days, save that its gables are hipped, crowned with that huge picturesque mass of chimney in dark red moulded brick, the domestic keep of the old English homestead.

Amid such a scene as this, S. Margaret's, Horsmonden, is placed; and itself adds one local peculiarity to the landscape, for its stately western tower of the third pointed age is capped with that small single corner turret which, in those days, was invariably placed upon the church towers of this district, and so late as the time of Charles I. was repeated at Goudhurst, when that church tower (destroyed by lightning) was rebuilt in the debased style of our then forefathers. The rest of the church is of the middle pointed style, and consists of a Chancel, south Chantry, Nave with Aisles, a Clerestory on the south side, and north and south Porches. The East window is of three lights, with a cinquefoil in the head, and presents some peculiar and graceful tracery, not unlike that in Chartham church near Canterbury. The Brass of John de Grofhurst is laid down upon the chancel floor. The south chantry, which stops short of the east end of the church, is divided from the chancel by two arches, and still more so by its parelose of the third pointed age, consisting of eight divisions, the alternate piers being sawn away below the heads for the sake of the pue occupiers on the other side. This parelose contains its original crest of considerable richness, and different on the opposite sides, the wooden prickets still existing on the intermediate surface of the beam. And along the beam on both sides runs this legend, discontinuously arranged—

Orate pro bono et aia Alicie Campion.

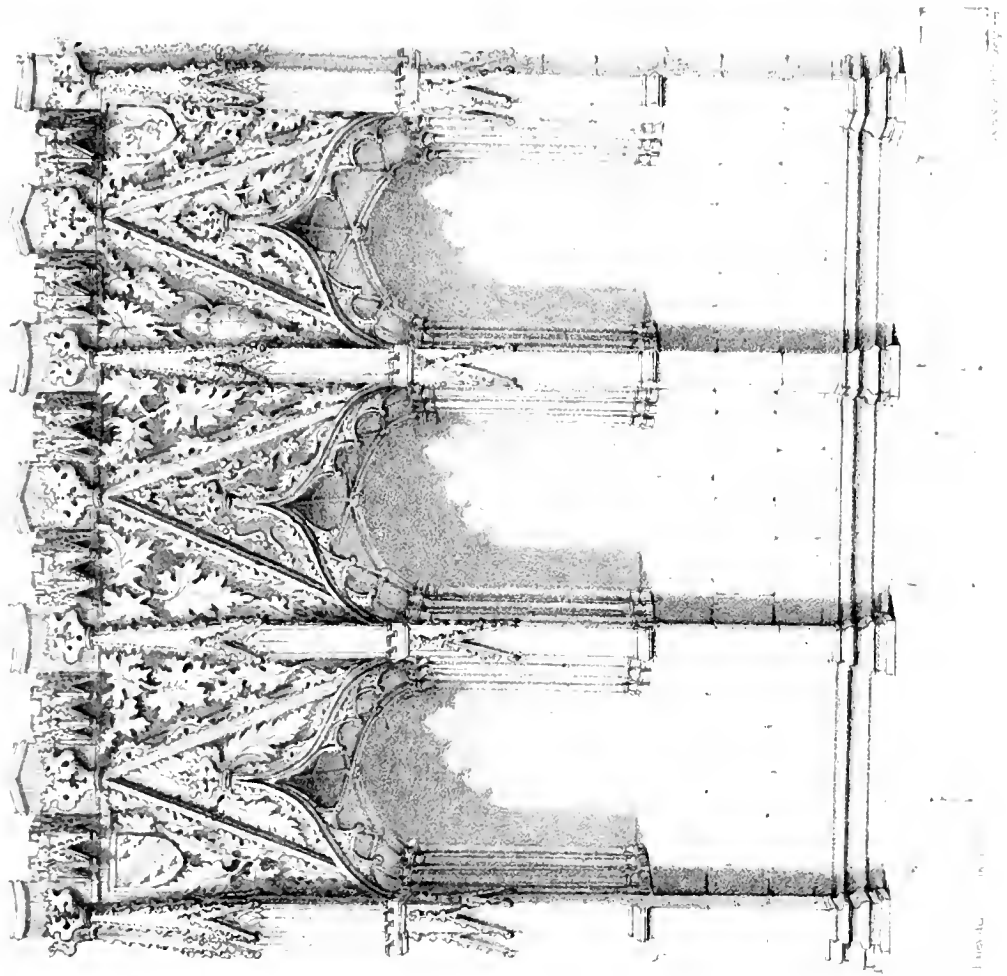
Alice Campion, who clearly gave this parelose, was a member of a family of considerable antiquity and importance in the neighbourhood, where it still retains considerable property. The priest's door is on the north side, probably because the Rectory was of old, as now, upon that side of the church. There are some bold corbels in the Nave. The north porch is curious, as a rich and perfect instance of the external wood-work of the middle pointed age. It must not be forgotten, that S. Margaret's church, Horsmonden, is in the Diocese of Rochester and Deanery of Malling, and is valued in the King's Books at £26 3s. 9d.

A gentleman not long ago was rubbing our Brass, when he was astonished by the apparition of a black snake which glided out between the stone in which it is fixed and the adjoining one: he secured it, and saw the head of another peeping out.

The family of Grovehurst or Grofhurst, of whom our Priest was one, became extinct in coheiresses about the time of Richard II. Robert de Grofhurst, one of this family, by his instrument dated July 4, 1338, founded a perpetual Chantry in this church in the chapel of the blessed Virgin Mary, in honour of her Annunciation, in the north part of it, "to the praise of God, the blessed Virgin, and S. Margaret, to the increase of Divine worship, and for the souls of himself, his wife Sarah, &c." The election of this Priest was in the hands of the parishioners, and his salary was six marks.

Hasted informs us that the arms of Poynings and Fitzpaine are those which once filled the now crumbled shields in the spandrils of the west door.

A. J. B. H.







## ILLUSTRATION.

A Chantry Piscina in the church of All Saints, North Moreton, Berkshire:  
remarkable for its angular position.





Lodovycus William Stricia: imanto requiescit  
 Illius cras memoria est et illis a dno dicitur:

Qui vocat Willm de Lodovycus amanda vms Justicia  
 ror: illud fiam dñi Regis henrici quib: de cor:  
 Banca sui obit vno die arcibus: Januoi Anno  
 m̄ CCCCLXXIIII: et fuit in ipse de: amen:



## WILLIAM DE LODYNGTON, 1419,

GUNBY, LINCOLNSHIRE.

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THE Brass which forms the subject of the present notice remains in the little church of S. Peter, Gunby, about three miles to the east of Spilsby, Lincolnshire. It has hitherto been very little known, and never before engraved, although Gough mentions it, and gives the inscription. It is also noticed in a small history of the county published in 1828, at which time it appears to have been placed upon a tomb; it now lies north and south on the floor in the centre of the chancel. The church contains nothing besides its Brasses to interest the ecclesiologist: it was rebuilt, in common with a large number of others in the same district, about the year 1700, and is a small red-brick structure, consisting of Chancel, Nave, and Tower; the latter is probably the original one, but has no remarkable features. The parish in 1821 contained only eight houses and sixty-nine inhabitants.

Of William de Lodyngton, the personage commemorated, we regret we can give our readers no information beyond what the inscription tells us, that he was "one of the Justices of the Common Pleas of the most illustrious Lord, King "Henry the Fifth." By the shield remaining in the brass, he appears to have married into the Saltmarsh family; but what was his connexion with Gunby or the Massingberds, cannot now be ascertained. The family of Lodington is an ancient one; and there are still some of that name in the county. The Brass is an excellent example of the style at the period to which it belongs: the figure is well proportioned, and not shaded; the canopy is highly ornamented, and, with

the exception of part of the shafts and one of the shields, it is in good preservation. The Judge is represented in his official costume, consisting of a robe reaching to his feet, with loose sleeves, tight at the wrists; a narrow girdle round his waist, embroidered with flowers, from which hangs a dagger in an ornamented sheath, the emblem of his magisterial authority; and over all, a mantle fastened with buttons on his right shoulder, and passing in graceful folds over his left arm. He also wears a coif on his head, and a hood round his neck, both composed of fur: his hands are uncovered, and joined in prayer; and his feet rest on a spotted leopard. The mantle or cloak appears to be one of the garments by which Justices were distinguished; for in Stow's Survey we find the following passage: "In some things, his former habit of a Serjeant is altered. His long robe and cap, his hood and coif are the same; but there is besides a cloak put over him, which is closed on his right shoulder; and his caputium is lined with miniver, that is, divers small pieces of rich white furr. But the two Lord Chief-Justices and the Lord Chief-Baron have the hoods, sleeves, and collars turned up with ermine". Below the figure is the following inscription:

Lodyngton William stricto tumulo requiescens,  
Justus erat quoniam sit celestis dape vescens.

Hic jacet Will̄s de Lodyngton̄ quondā unus Justiciarior' illustrissimi dñi Regis Henrici Quinti de eoī Banco qui obiit nono die mensis Januar' Anno dñi M<sup>o</sup>CCCC<sup>o</sup>XIX<sup>o</sup> Cujus aie p̄piciet' de'. Amen.

The effigy is surmounted by a fine ogee canopy, with rich crockets and finial, supported on each side by pinnacles: the arch rests on small shafts with capitals, and is cinquefoiled, with tracery in the spandrils. The spandril above the arch is of very elegant design, and beautifully cut; it is composed of a large circle, containing seven smaller ones, filled with foliage, surrounded by three triangles, with other circles and tracery in them. On each side of the canopy have been two shields, but one only is remaining; it contains these arms—Paly; Argent and azure; on a chief gules a lion passant guardant, or; (Lodyngton): impaling a cinquefoil between eight crosses crosslet; (Saltmarsh): the other shield probably contained the arms of Lodyngton singly.

There is also another fine Brass in the Nave of this church, about the date 1405, to the memory of Sir Thomas and Lady Massingberd, of a very ancient Lincolnshire family, some of whose descendants still reside at Gumby. This Brass is of very large size, and consists of the figures of the Knight and his Lady under good canopies: the former clad in the bascinet, jupon, and bandrick, and the other pieces of armour common in his time, and the latter wearing the

kirtle and mantle, and the peculiar square head-dress of the reign of Henry the Fourth. The most curious part is the inscription, which formerly surrounded the rest of the Brass, but is now much mutilated: it is embossed and in English, and probably about the time of Henry the Seventh; but there was formerly a Latin one in its place, traces of which may still be seen, though the letters themselves are quite effaced; and with the aid of a rubbing may even be read: the words are—

“*Quorum animabus propicietur Deus.*”

There are but very few objects of interest in the other churches in the neighbourhood of Spilsby; most of them are similar to Gunby, miserable erections of about 150 years old; others are more modern, and, if possible, still more tasteless: yet even these have, in some cases, retained parts of the buildings which formerly occupied their sites, such as the ancient Font, a doorway, a coffin-stone, or a brass. Those which have escaped destruction are small, and from the neglect with which they have been treated, as well as the poverty of their materials, almost ruinous. At Spilsby there is a fine series of monuments of the Willoughby d'Eresby family, some of which are high-tombs with recumbent effigies, and two are Brasses: one of the latter is about the date of 1410, and represents a Knight and Lady under canopies once very rich, but now greatly mutilated: and the other is the figure of a Lady within a marginal legend, of the date of 1392. At Croft, near Wainfleet, is a very interesting Brass, hitherto almost unknown: it is the demi-figure of a Knight in chain-mail, surrounded by an inscription in Lombardic characters. There are also very fine Brasses at Boston and Tattershall, but these are too well known to require description here.

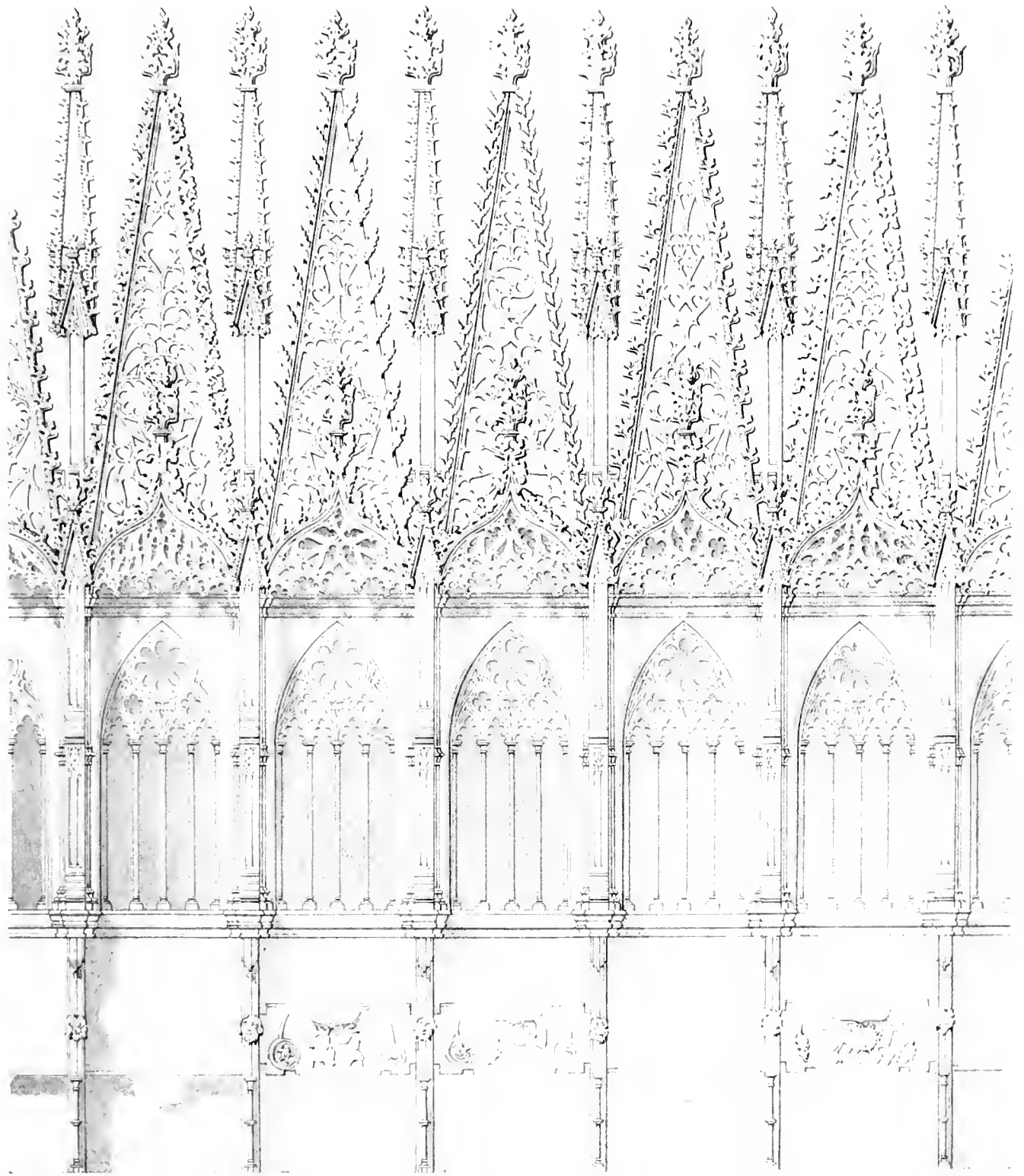
C. R. M.





## ILLUSTRATION.

This drawing represents the Stalls and Canopies in the church of S. Mary, Lancaster. They have been asserted to be of foreign workmanship: and are now incorrectly placed at the East end of the Chancel.











## SIR JOHN DE NORTHWODE, KNIGHT.

“Mundus abit, fortis sim, non ero: sim speciosus,  
Non ero: sim dives, non ero, mundus abit.  
Mundus abit; non CHRISTUS abit, cole non Abeuntem.”

THE next Brass which we have selected for illustration occurs in the parish church of Mynstre, or Le Mynstre, as it was anciently written, in the Isle of Sheppey. Minster is in the diocese of Canterbury and deanery of Sittingbourne. The church is dedicated to SS. Mary and Sexburga, and we have reason to believe was anciently attached to a religious house founded by S. Sexburga *cir.* A.D. 673. S. Sexburga was the daughter of Anna, King of East Anglia, and widow of Ercombert, King of Kent. Upon the death of her husband, and accession of her son Egbert, she obtained lands in this parish from the latter, and founded a monastery for seventy-seven nuns, of which she became first Abbess. After a short time she resigned her charge to her daughter Ermenilda, and retired to Ely, where her sister S. Etheldreda was engaged in founding a monastery. Here she was at length joined by her daughter Ermenilda, who was succeeded at Minster by her sister Ertogotha. S. Etheldreda, being taken from this world A.D. 679, was succeeded in the government of her monastery by S. Sexburga, whose relics, together with those of her holy sisters SS. Etheldreda and Sexburga, and her daughters SS. Ermenilda and Ertogotha, were laid in the conventual church of Ely.\*

The religious house at Minster appears to have suffered greatly from the incursions of the Danes, and to have fallen into a very mean condition. It was

\* *Camd. Britt.* i. p. 233; *Weever*, 283; *Bentham's Ely*, 58, seq.

rebuilt A.D. 1130, by William Corboil, Archbishop of Canterbury, who filled it with Benedictine nuns, and placed it under the patronage of S. Mary jointly with S. Sexburga.\*

The endowments were confirmed by successive sovereigns. On the visitation by the Commissioners in the reign of Henry VIII., Minster shared the fate of the religious houses whose revenues were under £200 a-year: the monastery, manor, and lands were vested in the Crown, and subsequently granted to Sir Thomas Cheney.†

Having given this short sketch of the monastery, we will now proceed to our more immediate subject, namely, the history of the Brass still preserved in the parish church. It is inserted in a flat stone in the middle of the chancel. It is impossible to pronounce with certainty on the person in whose memory it was laid down, as nothing remains of the inscription; but we are guided to the fact, that it commemorates one of the Northwode family, by the arms incised on the shield, which will be found on examination to be—Ermine, a Cross engrailed Gules. This bearing is not very apparent from our plate, which is engraved from a rubbing taken from the brass in its present condition. Stothard, in his *Monumental Effigies*, has given an engraving of it, in which he has supplied what is wanting. In deciphering the bearing, we must bear in mind that a considerable hiatus occurs in the middle of the brass, which includes the destruction of the middle of the shield, and of one entire arm of the cross. About a third of the shield is wanting, the upper and lower portions being brought together. The chestnut-leaves on the dexter side are in allusion to the chestnut-trees in the manor of Minster, which were celebrated for their fineness, and gained for it the name of Northwode Chataigniers. The armour is of a character so peculiar, that it would be difficult accurately to determine its date. There seems ground for believing that the lower part of the Knight's figure was made at a later period than the upper part. The principal part of the armour is of the reign of Edward II.; the leg-pieces or greaves considerably later. From the singularity of this brass in its details, Douce gives it as his opinion that it was executed in France. On the head we perceive the bacinet or conical cap of steel, which is connected by means of a chain to a boss on the left breast of the

\* Tan. Mon. p. 298, seq.

† Those who believe that "a curse and not a blessing" is inherited by the holders of church property, will receive confirmation in that belief by tracing the history of this property. It was ultimately given back to God by Sir Rowland Hayward, who left it in the hands of trustees for charitable purposes; and it has since been known by the name of the Hayward Trust.

cyclas. Beneath the cyclas is the hauberk, which is made of banded mail, and beneath that the jupon. The shoulders are protected by epaulieres, and the elbows by coudes. The elbows to the wrists are cased in scaled mail, and the hands, which are raised in the attitude of prayer, are without gauntlets. The legs are crossed and covered with greaves, which are connected with sollerets of three lames, and are secured by straps passing round the leg and buckled at the side. The heels are armed with roweled spurs, and beneath the feet is a lion. The shield is secured to the left side by a narrow ornamented strap, which passes over the right shoulder. Beneath it is a sword, which is sustained by a broad belt, and ornamented with a cross patée at the bottom of the sheath.

The dress of the knight's lady is remarkably simple and elegant. It illustrates Mr. Shaw's remark, that the reign of Edward II. had nothing very decided in the character of its costume, but might be considered as a period of transition between the reign of Edward I. and that of Edward III. The hair is parted in the middle, a portion of it being plaited and turned up to the top of the head. She wears a wimple, which at that period was becoming very unusual, and a spenser of fur, called 'vair'; beneath which we may perceive the petticoat. It is doubtful whether she bears the vair heraldically or not. Her upper robe or mantle is gracefully gathered up on the right side, but how it is maintained in that position is not apparent. A small pattern runs round the hem, and likewise round the oval slits which serve as sleeves, and through which the arms pass; the hands being joined in the attitude of prayer. At her feet is the small 'hounde' as usual.

We shall now proceed to say something of the reputed original of this fine brass. It has been supposed by some that it commemorates Sir Roger de Northwode, and his wife, the Lady Bona. It would be very interesting if this were the case, as it appears that Sir Roger gained great distinction in Palestine, where he fought under Richard Cœur-de-Lion. But the character of the armour is evidently of a later date, and must be referred to the time of Edward II. If this be so, we may suppose it to represent Sir John de Northwode, who appears to have acquired some distinction in the reigns of Edward I. and Edward II. We have not, however, selected this brass on account of any interest attaching to Sir John; for, if he illustrated his family by great and valiant deeds in the field, or by sage counsels in the cabinet of his sovereign, or by great services to the Church, history has failed to do him justice. Though the family of Northwode is frequently mentioned in Kentish archives, it is seldom under more exciting circumstances than the honourably discharging the duties of sheriff, or pronouncing

on the subtleties of parish boundaries. What we know of him shall be briefly laid before our readers.

The family of Northwood, of Northwode in Milton, derive their descent from Stephen de Shepey, who obtained a grant of the manor of Milton from Richard I., and built a moat-house, which he encompassed with a park, or rather forest, which he stocked with wild boars after the manner of the time. This domain being on the northern side of the parish, gave occasion to the owner to adopt the name and style of Stephen de Northwode, afterwards Northwood and Norwood. The manor further gained the name of Northwode Chataigniers, from the celebrity of its chestnut-trees.

Stephen de Northwode lived to an advanced age, and shortly before his death granted two acres of land as a site for a chapel, and ten acres for the maintenance of a chaplain, that prayers might be said for the repose of his soul, and the souls of King Richard and King John, who had given him that land for his services. He also assigned the small tythes of this parish for the same purpose.\*

He was succeeded in the property by his son, Roger de Northwode, who was in the train of the Kentish gentlemen who fought at Acre with Richard Cœur-de-Lion. He was buried, according to tradition, in Miuster church, as was his wife, the Lady Bona, who was a sister of Sir W. Wauton.

Sir Roger de Northwode, son of the above, on his accession to the property on the death of his father, procured the tenure of his lands to be changed from gavelkind to knight's service. We find him (32 Hen. III.) entering into a composition with the Abbat and Convent of S. Augustine, at Canterbury, for the prosecution of his grandfather's design for the endowment of the chapel and chaplain mentioned above, and for providing an indemnity to the mother church of Milton, of which the said Abbat and Convent were patrons.†

It would appear that the pious intentions of Stephen de Northwode had not been carried into effect, but that the land appropriated for the chapel and its endowment had been taken possession of with the rest of the estate.

Upon his death (13 Edw. I.) he was found by inquisition seized of the manors of Northwode within and Northwode without, in the Isle of Sheppey, held of the King in capite by the service of the twentieth part of a knight's fee.‡ He also possessed the manor of Heryetsham, held of the King in capite by the service of half a knight's fee, and the yearly rent of 19s. from the manor to the Abbat and Convent of Christ's Church, Canterbury.‡

\* Regist. Mon. Sti. Aug. Cant. p. 454, quoted in Hasted.

† Regist. Mon. Sti. Aug. Cant.

‡ Rot. Esch.

Sir John de Northwode, son of Sir Roger, who, as we suppose, is represented in the brass which we have described, served with some distinction in the Scottish wars in the reign of Edward I. His name occurs in the list of the barons invited by Edward I. to be present at the coronation of himself and his queen on the Sunday next after the Feast of S. Valentine the Martyr. His lady was included in the invitation, for the entry is—"Johni de Northwode et Consorti sue."\*

Sir John was present with Edward I. at the siege of Carlaverock, when he was knighted by the king for his valour. He served as sheriff four times, and received a summons to Parliament as a Baron of the realm, from 6 to 12 Edw. I.† He married Joane, daughter of Guncelin de Badlesmere, governor of Chester, and sister of Bartholomew de Badlesmere, who acquired notoriety by his wealth and by his crimes. His loyalty had long been suspected at court, and was put to the test on the occasion of Isabella, queen of Edward II., going on pilgrimage to Canterbury. The Queen had sent forward her messengers to Sir Bartholomew, who was governor of Leeds castle, to demand accommodation on her arrival: they were refused admission; and some, whilst endeavouring to force an entrance, were killed. For this act of treason against his sovereign, which was deeply aggravated by the peculiar circumstances of the case, he was seized by an armed levy sent against him by the King, and executed.‡

Sir John de Northwode died A.D. 1318, and was found at his death to hold two parts of the manor of Heryetsham of the King in capite, by the service of two parts of one knight's fee, and suit to the Court of the Manor of Ospringe from three weeks to three weeks, as of the Honor of Peverel. He was succeeded by his grandson Sir Roger, who, (20 Edw. III.) jointly with William de Clynton, Earl of Huntingdon, possessed the other part of this manor in right of his wife, Juliana de Leyborne, and paid aid for it on occasion of the Black Prince being granted his spurs. He was summoned to Parliament 34 Edw. III., having married Juliana, daughter and coheir of Geoffrey de Say, by whom he left issue a son, Sir John de Northwood, who succeeded him, and was summoned to Parliament from 37—47 of this reign. He died possessed of this manor 2 Rich. II., and left issue by Joane his wife, a daughter of Robert Hert of Feversham, Roger, who succeeded him: Roger left issue John de Northwood, who married Elizabeth, daughter and heiress of John Frogenall, by whom he had issue a son of the same name, who dying without issue, his two sisters, one

\* Rymer's Foedera, iii. 59.

† Ibid. iii. 74.

‡ Walsingham, p. 315: quoted in Rapin, i. 395. The Badlesmere arms are—Azure, a fleece Or between two bars gemelles Gules.

of whom married John Barley of the county of Hertford, and the other, Sir John Norton, Knt., became his coheiresses; and in the division of the property the latter became, in his wife's right, possessor of the Milton estates. These coheiresses bear for their arms—Ermine, a Cross engrailed Gules.

Such is the brief account we are enabled to offer of the family of Northwode of Milton. By the failure of heirs male, the property continued for a long period to be held by the Norton family. A collateral branch of the Northwodes was settled in the Isle of Thanet: they became possessed of part of the Milton estate.

We will conclude by observing, that this is one of the seven cross-legged brasses known to exist. Many others doubtless have been carried off by the church spoiler, and some perhaps are still in existence, buried under an accumulation of pues. A very fine brass, of the early part of the fifteenth century, was lately discovered at Hastings in the church of All Saints, by the removal of the mayor's pue. Successive corporations had dozed over this fine monument for upwards of two centuries. As a secondary incitement to the good work of pue demolition, we may reasonably hope to be often rewarded with such discoveries.

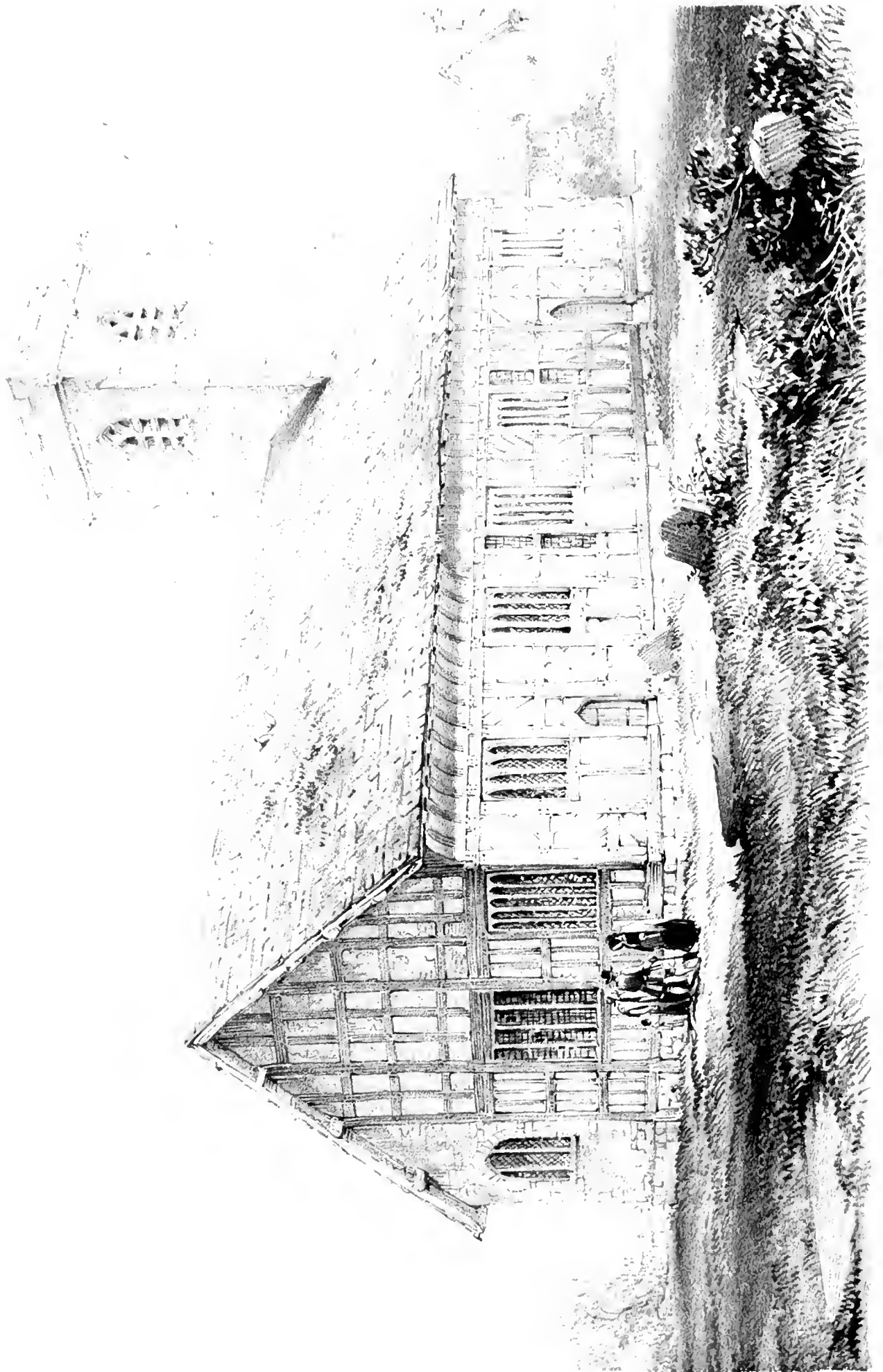
J. J. B.





## ILLUSTRATION.

Perspective view of the church of Lower Peover, Cheshire: interesting as being one of the very few wooden churches in the country.









hic iacet in regni: Iohu Alapitton fundatus: Viris ecclesie: Rector uno doctus  
Soma Alapitton: Iohu Alapitton: Rector, erat plus: ambo hic nobis manifestat  
Soma Alapitton: Rector: hic Alapitton: erat: Qui Alapitton: qui erat, tua forma reterit  
Soma Alapitton: erat: Rector: Alapitton: Soma Alapitton: Soma Alapitton

## JOHN MAPILTON, PRIEST.

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THE accompanying Brass is from the church of S. Mary, Broadwater, once the centre of a small and secluded population, before the tide of fashion set in for the coast of Sussex, and church-less towns started into existence, where scarcely a fisherman's hut was known of old. Now, S. Mary claims allegiance from Worthing as its mother church: how far she finds a duteous child it is not for us to say.

The church will well repay a visit to any one who, even without the zeal of a professed Ecclesiologist, may like to trace the history of architecture in England in the different styles presented to his view in this large and interesting building, from the massive Norman of the tower to the debased Third Pointed of the canopied high tombs of the Delawarr family, in which we find an admixture of Italian details, proving but too plainly that the days of Christian architecture were then numbered.

The brass of a Priest in processional vestments will not be likely to escape the notice of such a visitor. It belongs to a period at which the art of working monumental brasses was brought to the greatest perfection; and though comparatively simple in its design, nothing can exceed the elegance and freedom of the canopy under which the figure stands. The chief peculiarity of the vestments is the introduction of a maple leaf and the letter "M" alternately in the ornamented border of the cope, evidently in allusion to the name of the Priest here represented. John Mapilton. It is well known how common rebusses of this kind are in the architectural ornaments of the middle ages. We may, perhaps, be allowed to doubt how far they are in character with a sacred vestment, even

when we find one employed by those who, in all matters of taste and feeling, have shewn themselves so far our superiors.

But who was John Mapilton, whose name is thus preserved to us? We must protest against being called upon to furnish a history of all those whose brasses we introduce to public notice, otherwise we should be in almost as pitiable a condition as painters and sculptors, who, according to the Moslem creed, will be obliged hereafter to provide souls for their figures. We must be content to confess our ignorance of all that concerns John Mapleton, beyond the few particulars to be gathered from his legend, which runs thus:

Hic jacet in requie, John Mapilton, tumultatus.  
 Istius Ecclesie Rector nuper vocitatus.  
 Dona Magistratus sibi Cancellaria prestat.  
 Regis erat gratus. Cunctis hoc plebs manifestat.  
 Conjugis Henrici regis hic Cancellarius exit.  
 Qui perscripta legis, quis erat sua fama retexit.  
 Migrat felicis ortu Christi genetricis  
 Anno milleno centum quater bis x duodeno.

We learn thus that he was sometime rector of the church in which he lies, a magistrate, and an author, in favour with the King, in repute among the commonalty, and, finally, the Queen's chancellor; and that he departed this life on the Feast of the Nativity of our Lady (the 8th of September), in the year 1432.

These are slender materials truly for a biography, and yet they are all we have to give. We may reasonably conclude that the Henry referred to, was the fifth of that name, as he died in 1422, leaving his son an infant. The Queen, who had Sir John for her chancellor, must thus have been Catharine of Valois, wooed and won, as the chroniclers tell us, in so warlike and unloving a manner, and so soon left in widowhood. Clearly, our Priest must have been a man of no small repute in his own day, but neither his royal patronage, nor his legal fame, would have preserved even his name from oblivion had it not been for the faithful and tenacious monumental brass.

It is possible that he may have trusted to his writings for remembrance amongst posterity; he may have looked to them as "monumentum are peremius," but the issue has shewn that, if so, he undervalued the services of that metal, while he was too sanguine in his anticipations of posthumous renown. Even the subject of his writings is unknown to us; they are as if they had never been. It may be that the MS. lurks still in some unexplored corner of a neglected



library, to gladden the eyes of some future antiquary and perhaps appear before the world under the auspices of some learned and august society.

If this should ever be the case, we may be enabled to gather some authentic information as to his birth, and parentage, and education, and other points on which biographers love to dwell. Meanwhile we may indulge our curiosity in vain. How he rose into notice; how his life was spent, whether in the labours of his holy calling amidst the rustics of Broadwater, or amidst courts and camps; whether in his attendance on his Sovereign he forgot his duties to a still higher Power, or on the other hand was a true and honest councillor, fearless in rebuking vice, ready as the minister of peace to check and temper his master's thirst for war and bloodshed—we cannot tell. The chroniclers who have told us of those stirring times help not our enquiries. Monstrelet, and Speed, and Stow may alike be searched in vain.

Most of all, if it had been permitted us, we should have wished to hear, how he performed the duties of his priestly office, what he was as pastor of his flock, how his time was spent, and what was his manner of life.

Few records could be more interesting to us than the parochialia of a country parson in the fifteenth century. It is a subject of which we are extremely ignorant. Many records and chronicles of monastic life have been preserved to us; we are almost as familiar with the interior life of Cîteaux or Clugni, and Croyland and S. Edmundsbury, as if we had ourselves been brought up within their precincts. But of the studies, and ministrations, and habits, and influence of the secular and parochial clergy of the same period we know next to nothing.

We may even yet be allowed to possess the diary of some George Herbert of the fifteenth century: John Mapilton may have been such a parson as he was in the seventeenth. Let us hope that it was an age in which many such were to be found. We fear however that the warning which had been sounded before the close of the preceding century was not uncalled for, and was but little heeded.

We can hardly doubt but that a time-serving and secular spirit had spread widely among all ranks of the clergy, even when they were free from other faults. No greater proof can be given of this than the subservience shewn to the caprice of Henry VIII. in the following century. The rights and privileges of the Church could not have been trampled upon as they were if her own servants had been true to her; if she had had champions now to maintain her cause, like those who of old had stood up so manfully and successfully against her oppressors. The nation at large would not have permitted the spoliation of

their Church if they had been taught their duties towards their brethren and their God.

It may be that the Rector of Broadwater was more true to his sacred obligations than most of his age. We would fain give him the advantage of his obscurity. At the same time it cannot but be confessed that even in the character of his epitaph there is something which leaves not altogether a pleasing impression on our minds. There is too much of the laudation, so common in a later age, and on the other hand there is but little of the tone of a more Catholic period. We find no prayer for mercy, no expression of reliance on our LORD'S Cross and Passion.

But here we must leave John Mapilton, hoping for his forgiveness if we have wronged his memory, and though unmasked, let us drop the prayer.

REQUIESCAT IN PACE.

G. H. H.



## ILLUSTRATION.

### INTERIOR OF THE CHURCH OF THE HOLY SEPULCHRE, CAMBRIDGE.

*(As restored by the Cambridge Camden Society.)*

This beautiful view was taken, very soon after the completion of the restoration, by G. F. Weston, Esq., B.A. of Christ College. It exhibits the Round Church viewed from a point in the surrounding aisle a little south of the west door: and the Chancel with its Altar (since destroyed) and its East window, and part of the north aisle, are seen beyond. The Round Church was consecrated A.D. 1101. The chancel and aisles are of Third Pointed character. It is known to most that this church, since its restoration, has been again defiled by mean and unnecessary seats, by incongruous tables of Commandments, and by mural monuments of the worst kind. The original debt has not been cleared off: the burden of it is allowed to rest on the Chairman of the Restoration Committee. Thus a restoration, perhaps the most interesting and successful of our times, has become, not so much an ornament to the Town and University, as a disgrace to them for the apathy and tastelessness which allowed a beautiful work of art to be mutilated, and for the parsimony which suffered such a debt to lie upon one who ought the least to bear it.

However the restored church remains a monument of what, even in these days, Christian Art can effect to the glory of God, and has been the mother, by the force of the example which it shows, of very many other restorations. The present lithograph will perpetuate the memory of the appearance of the church immediately after its restoration.

## EPILOGUS.

SIT labori terminus! Facientes DEI  
Jussa et Ecclesie, quod debemus Eï,  
Tumulum monstravimus esse domum spei,  
Verum *coemeterium*, portam requiei.

Longe late Angliam novimus Sanctorum,  
Multa templa visimus, operas majorum,  
Ubi dulces dormiunt animæ iustorum,  
Et hunc librum pretium tulimus laborum.

Inter hæc et alia, quæ nil refert scire,  
Visi nobis dies sunt lætiores ire,  
Novâ pulchritudine campus se vestire,  
Aguas Sol hesperias grandior subire.

Nostrum fuit interim sacrosancta tecta  
Atque Tabernacula visere dilecta,  
Vanitate sæculi paululum rejectâ,  
Ubi clamant omnia, DEUM tuum specta!

Rutilabant Martyres ex antiquo more,  
Rutilabat Virginum dulci Chorus ore,  
Confessorum numerus vitreo splendore,  
Et micabat aureo laquear colore.

Mortis habitaculo adstet Vitæ Lignum:  
Illud sit solatium flentibus benignum;  
Nihil est Catholico monumento dignum,  
Nisi sit Ecclesie Triumphantis signum.

## EPILOGUS.

Procul sit memoria cuncta terrenorum.  
Stirpis, matrimonii, sobolis, factorum :  
Quantus in officio pacis vel bellorum.  
Quantus in divitiis ;—nil decebit horum.

Ubi semel ultimum ad Tribunal statur,  
In quo penitentiae nullus locus datur,  
Reus coram Iudice anse gloriatur?  
Servus coram Domino tale fabulatur?

Apage papavera,—apage mœrorem,—  
Fractos aufer lapides,—ferreum soporem ;  
Spem fidemque stature spirent et amorem,  
Marmor det angelicum, quod potest, decorem.

Urnae, tædæ, vincula quid cum liberatis?  
Quidve flos deciduus habet cum Beatiss?  
Ubi ver perpetuum, expers vita fati,  
Et æternum gaudium Immortalitatis.

Omnibus fidelibus requiem oremus,  
Et sic ad propositam metam festinemus,  
Ut cum illis, simulac cursum peragemus,  
In excelsis gloriam DEO conclamemus!

J. M. N.









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